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IN MEMORIAM, John D. Cooney & Ernest T. Abdel-Massih	3
THE EGYPTIAN COLLECTIONS OF THE KELSEY MUSEUM OF ARCHAEOLOGY, <i>Elaine K. Gazda</i>	4
BYZANTINE EGYPT DURING THE ARAB INVASION OF PALESTINE AND SYRIA: SOME OBSERVATIONS, <i>Walter E. Kaegi</i>	11
SULAMĪ'S COMMENTARY ON THE QUR'ĀN, <i>Gerhard H. Bowering</i>	16
A CATALOG OF GLASS IN THE GRAECO-ROMAN MUSEUM OF ALEXANDRIA, <i>Leila I. Wente</i>	19
FELLOWS' REPORTS IN BRIEF	22
LITERARY AND ARCHAEOLOGICAL SURVEY OF AL-QASR, <i>H. Keith Beebe &amp; Marvin W. Meyer</i>	25
DISSERTATIONS IN EGYPTOLOGY NOW IN PROGRESS	32
ANNOUNCEMENTS	35
NOTES FROM THE EXECUTIVE DIRECTOR	39
THE BERKELEY MAP OF THE THEBAN NECROPOLIS, REPORT OF THE FIFTH SEASON, 1982, <i>Kent R. Weeks</i>	41

Cover: VOTIVE STATUE OF A MAN. Granite. From Abydos. Purchased in  
Egypt. Dynasty XII. Kelsey Museum. K.M. 88808.

Editor's Note: In the preceding issue, No. 120, the cover illustration  
was erroneously identified as an "Offering stela with Demotic inscription".  
It should have read "Offering stela with hieroglyphic inscription".





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Teresa A. Indiveri  
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IN MEMORIAM

JOHN D. COONEY

On Friday, November 26, 1982, at the age of 77, John D. Conney died at his home in Sherman, Connecticut. An Egyptologist, Mr. Cooney had been affiliated with the Brooklyn Museum for 26 years, during most of which time he had been a curator of ancient art. Leaving Brooklyn in 1963, he assumed the same position at the Cleveland Museum of Art. He also had served as director of the ARCE in Cairo in 1952-1953. Mr. Cooney had followed a particular philosophy in exhibiting the collections at Brooklyn and Cleveland: he presented the objects as works of art, emphasizing their aesthetic rather than their historic value. Born in Boston, he was educated at Harvard and attended graduate school there and at the University of Pennsylvania in the latter school's Department of Semitic Languages. Mr. Cooney was the author of several books and numerous articles, including Introduction to the Egyptian Art in the Brooklyn Museum (1952) and Catalogue of the Egyptian Glass in the British Museum (1976).

\* \* \*

ERNEST T. ABDEL-MASSIH

Ernest T. Abdel-Massih, Professor of Arabic and Berber at the University of Michigan, Ann Arbor, died last December at the age of 54. Until his death, Professor Abdel-Massih had represented the University of Michigan, Ann Arbor, a Research Supporting Member of the ARCE, on the Center's Board of Governors and as a member of the Executive Committee. He was born in Giza, Egypt and became a naturalized citizen of the U.S. in 1976. He attended Alexandria University and later the University of Michigan where he obtained a M.A. and Ph.D. in Linguistics. During the course of his distinguished career as a linguist, Professor Abdel-Massih wrote numerous books and studies, including works on Tamazight Berber, Moroccan Arabic, colloquial Egyptian Arabic, and standard modern Arabic.



## THE EGYPTIAN COLLECTIONS OF THE KELSEY MUSEUM OF ARCHAEOLOGY

The Kelsey Museum of Ancient and Mediaeval Archaeology at The University of Michigan houses large and distinguished collections of Egyptian antiquities from the Predynastic to the Islamic period. Particular strengths lie in Coptic and Islamic textiles, Roman glass and pottery, funerary stelae, and other objects of daily life from the Graeco-Roman era. These collections derive in part from gifts and purchases but principally from excavations conducted by The University of Michigan in Egypt.

The acquisition of Egyptian antiquities was launched in 1921 when The University of Michigan received a gift from Sir Flinders Petrie of some fifty objects from Ghurob, Sedment and Lahun. Shortly thereafter, in 1924, the University purchased more than 1,000 objects from the collection of David L. Askren, who had long resided in the Fayoum. The Askren Collection includes 334 pieces of Roman glass and 234 ostraca. On the initiative of Professor Francis W. Kelsey, that same year saw the start of the University's program of excavation of Graeco-Roman sites in Egypt: eleven seasons of work at Karanis (1924-1935) and one season each at Soknopaiou Nesos (1931) and Terenouthis (1935). At Karanis (Kom Aushim) the excavation of hundreds of houses, seventeen granaries and two temples brought to light tens of thousands of objects; work at Soknopaiou Nesos (Dimé) produced significant finds of customs seals and receipts and of Greek inscriptions; and Terenouthis (Kom Abou Billou) yielded hundreds of funerary stelae of the late 3rd and early 4th centuries A.D. In the division of finds at the end of these campaigns, the Egyptian Antiquities Organization allotted to The University of Michigan examples of virtually every type of object found. From Karanis alone the Museum now houses more than 1,000 pieces of Roman glass, 3,500 textiles and 29,000 coins in addition to large quantities of lamps, pottery, agricultural implements, sculpture, domestic furnishings, ornaments of various kinds and items of personal adornment. In addition, many papyri are currently housed in the University's Graduate Library. Forty-five percent of the Kelsey Museum's total holdings of some 100,000 objects derives from the Karanis excavations. These materials enable the Kelsey Museum to illustrate daily life in Egypt during the Graeco-Roman period more fully than any other museum outside of Egypt itself.

During the course of the expeditions to Egypt, many objects of the Dynastic, Graeco-Roman and Islamic periods were purchased for the Museum both from the Egyptian Antiquities Organization and from dealers. Among these were seventeen examples of Roman mummy masks and several painted portraits. A number of fine stone sculptures acquired by Enoch E. Peterson, director of the Karanis excavations from 1926 to 1935, were later given to the Museum. Similarly, a large collection of Roman and Islamic artifacts--mainly glass, textiles, carved bone and wood--purchased by Peter Ruthven from various dealers in Cairo during the 1920s and 1930s was given to the Kelsey. From the 1930s to the early 1950s many Coptic textiles were acquired through purchase. In 1940 a particularly significant addition of textiles was that of 140 fine examples from the collection of H. A. Elsberg. Among the Elsberg textiles is a large altar cloth embroidered with a scene of the Crucifixion and inscribed with a portion of the 23rd Psalm.

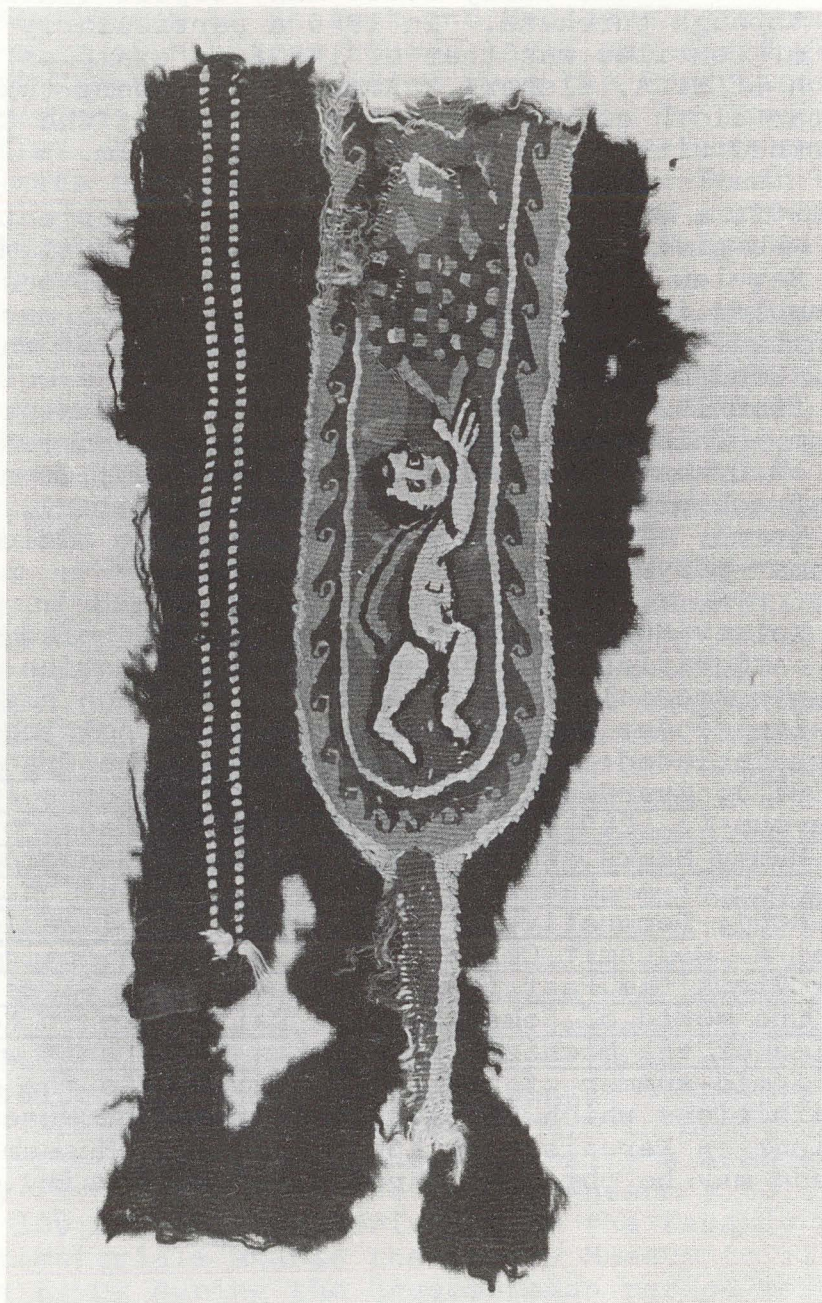
In 1952, a small collection of Dynastic objects, chiefly ushabti, was given to the Museum by Robert W. Gillman; and in 1971 the Bayview Collection of Dynastic antiquities which had been assembled in the late 1890s by Camden McCormack Cobern, was purchased. Most recently, the collection of the late Samuel A. Goudsmit, Professor of Physics at The University of Michigan from 1927 to 1940, was placed on permanent loan to the Museum. This collection significantly enhances the Museum's holdings of Dynastic material, including examples of Old Kingdom reilef sculpture, many fine scarabs, jewellery, amulets, and cosmetic items. The Goudsmit Collection also includes illustrated Graeco-Roman papyri, textiles and figurines.

The Kelsey Museum maintains a gallery devoted primarily to Egyptian antiquities from the permanent collection and in addition, mounts special thematic exhibitions which highlight and publish significant aspects of the Egyptian holdings. Recent shows have included: The Gods of Egypt in the Graeco-Roman Period (1977); Guardians of the Nile: Sculptures from Karanis in the Fayoum (c. 240 B.C.-A.D.450) (1978); Faces of Immortality: Egyptian Mummy Masks, Painted Portraits and Canopic Jars in the Kelsey Museum of Archaeology (1979); The Art of the Ancient Weaver (1980); Decorative Arts of Coptic and Islamic Egypt (1981); The Samuel A. Goudsmit Collection of Egyptian Antiquities: A Scientist Views the Past (1982); and Wondrous Glass: Reflections on the World of Rome (1982). Daily Life in Roman Egypt: Discoveries of the Michigan Expedition to Karanis will be on view until mid-summer of 1983. In addition to the catalogs for these exhibitions which are available from the Museum, recent publications on Karanis have appeared in the Museum's Studies series, and may be obtained through The University of Michigan Press.



During the ARCE meetings in Ann Arbor, a reception will be held at the Kelsey Museum. Special tours may be arranged in advance by contacting the Museum Secretary at 313-764-9304.

Elaine K. Gazda  
Associate Director  
Kelsey Museum of Ancient  
and Mediaeval Archaeology



CLAVUS FRAGMENT SHOWING A PUTTO HOLDING BRANCHES. Wool and linen. Purchased in Cairo. Seventh or eighth century A.D. Kelsey Museum. K.M.29168.

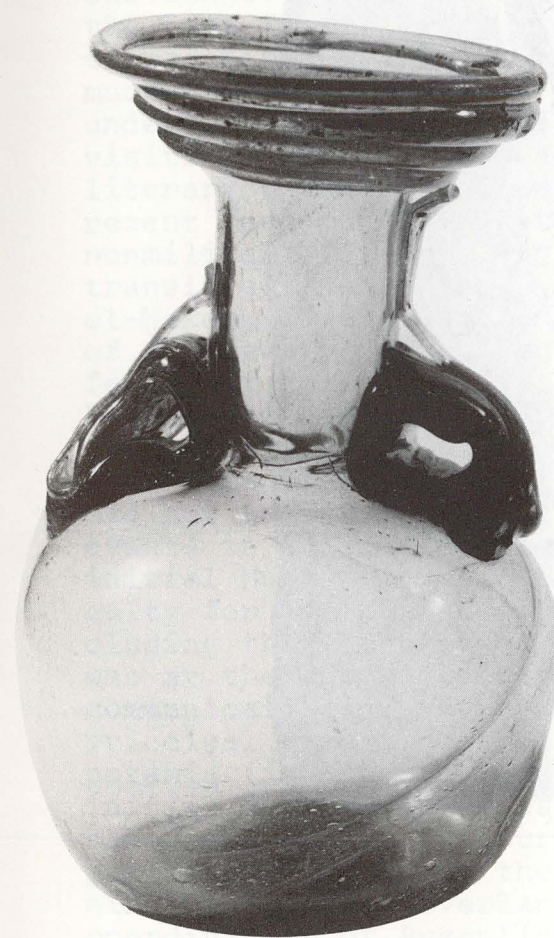


FEMALE MUMMY MASK. Painted plaster. Purchased in Egypt. Second century A.D. Kelsey Museum. K.M. 88235





HEAD OF SERAPIS. Serpentine. From Karanis. Late second century A.D.  
Kelsey Museum. K.M. 8526.



GLASS VESSELS. From Karanis. Late Roman period. Kelsey Museum. K.M. 5945 &  
5553.



# BYZANTINE EGYPT DURING THE ARAB INVASION OF PALESTINE AND SYRIA: SOME OBSERVATIONS

The project which I undertook as an ARCE Fellow during the summer of 1979 is part of a larger study of Byzantium and the Early Islamic Conquests. The appearance of the second edition of Alfred J. Butler, The Arab Conquest of Egypt and the Last Thirty Years of Roman Domination (edited with additional bibliography by P. M. Fraser) in 1978 revealed how much and yet how relatively little progress had been made in understanding the end of Byzantine Egypt. In addition to visiting as many sites as possible, I reexamined the extant literary sources in Greek, Latin, and Arabic in the light of recent researches in Late Roman and Byzantine military and nonmilitary history. Byzantinists have generally ignored untranslated Arabic texts, even Torrey's edition of Ibn <sup>C</sup>Abd el-Hakam, Futūḥ Miṣr. My detailed conclusions will be part of a larger monograph on the collapse of the Byzantine defenses of Palestine, Syria, Mesopotamia, and Egypt, and the Byzantine intellectual reactions to those events.

Some basic conclusions: the Muslim conquest of Egypt did not happen in isolation; it was inextricably involved with events in Byzantine Palestine and Syria and Mesopotamia. The initial Muslim invasions, starting in 634, made great difficulty for the Byzantines by striking southern Palestine, including the vicinity of Gaza as well as the <sup>C</sup>Arabah. Palestine was at the end, indeed the awkward end, of one long line of communications for the Byzantines; it was remote from the principal Byzantine bases in northern Syria and upper Mesopotamia (in the provinces of Mesopotamia and Osrhoene). The initial Muslim victories near Gaza and in the <sup>C</sup>Arabah may not have resulted in the surrender of many towns and their occupation at first, but they did threaten, almost from the beginning of clashes, overland communication, transportation, and coordination of Byzantine forces in Egypt with those in Palestine, Syria, and beyond. This was a critical pressure point that exposed and soon resulted in the shredding of the entire structure of Byzantine defenses. Egypt was virtually isolated by land, except for supplies coming by sea or from distant areas of Byzantine Cyrenaica and North Africa. The need to maintain maritime contact with Egypt may have inhibited the diversion of Byzantine ships for the supply and relief of coastal towns in Syria and Palestine.



FUNERARY STELE OF APION. Limestone. From Terenouthis. Late third or early fourth century A.D. Kelsey Museum. K.M. 21188.



The Greek sources give no coherent explanation of the Byzantine defense and the Muslim invasion of Egypt. The Arabic sources, as well as the contemporary, John, Bishop of Nikiu, describe events in Egypt in isolation from the rest of events. Modern historians have followed that approach, without giving sufficient consideration to the larger historical context. The compartmentalization of the study of the Islamic conquests has tended to obscure the close interrelationship, not only the sequential order, of events and decisions in Palestine and Egypt. With the important exception of a tradition from Sayf b. Umar concerning the withdrawal of an Arṭabūn and his soldiers from Palestine to Egypt, there is no explicit information about movement of Byzantine troops and commanders between Palestine and Egypt. The identity of Arṭabūn is uncertain: Tribunus, Aretion, and Wardān (Armenian Vardan) are possible alternative explanations. Arṭabūn may or may not have been a commander at Jerusalem, at the earlier important battle of Ajnadayn. Equally unclear are his activities and location after any withdrawal to Byzantine Egypt, which contrasted with the withdrawal of most Byzantine commanders, soldiers, and prominent civilians to the north or to the Mediterranean ports. In any case, there is no evidence that Byzantine soldiers from Egypt contributed seriously to the defense of Byzantine Palestine. This is not surprising, because the best Byzantine soldiers had not been traditionally assigned to Egypt. There was no major precedent or experience for using troops from Egypt for the military emergencies in Palestine or Syria or vice-versa.

There are a number of plausible stories about ḲAmr b. al-Ḳāṣ and his interest in Egypt and his efforts to persuade ḲUmar to allow him to lead an expedition to Egypt. Whatever the truth of ḲAmr's earlier experience with travelling to Egypt, it is certain that ḲAmr had engaged in repeated military operations in southern Palestine where he was in an excellent position to gain detailed information about the state of defense and general conditions in Byzantine Egypt. This has not been sufficiently noted by historians of the conquests. In addition to ḲAmr's operations near Gaza and in the ḲArabah, most authorities accept that he participated in some way in the siege or blockade of Caesarea Maritima. All of this chronology is controversial. An important Latin source has been ignored by Orientalists and Islamic historians in endeavors to sort out the chronology: the *Passio LX martyrum*, which is a hagiographic text on the sixty soldier-martyrs of Gaza, first edited by Hippolyte Delehaye (*Analecta Bollandiana* 23 [1904] 280-307), and carefully analyzed and amended by J. Pargoire ("Les LX soldate martyrs de Gaza", *Échos d'Orient* 8 [1905] 40-43). The information in this martyrology is so specific and so fits the historical circumstances of the third decade of the seventh century that its authenticity is beyond serious doubt. The text not only provides a precise date for the final capture of Gaza (June-July 637) but, equally important for

clarifying some of the background to the Islamic conquest of Egypt, it identifies the Muslim commander who captured Gaza as ḲAmr b. al-Ḳāṣ ("Ambrus"), who also controlled Eleutheropolis (Bayt Jibrīn), to where he moved the Byzantine prisoners before sending them to Jerusalem for interrogation. The details of the execution of the small garrison from Gaza, sixty soldiers, is not of direct concern here. What is significant is that ḲAmr controlled Eleutheropolis and Gaza after he captured it in 637. Both towns were excellent points for marshalling supplies and troops for an invasion of Egypt, and for gathering information about the strengths and weaknesses of the defenses of Egypt, condition of the roads, factional strife in Egypt, and details of necessary supplies and potential allies for such an expedition. A glance at the map demonstrates the importance of Gaza and Eleutheropolis as listening posts and staging points. Whether or not ḲAmr participated in the siege of Caesarea before departing for Egypt, he had conquered the Palestinian towns closest to Egypt: Aila, Eleutheropolis, Gaza, and Raphia, and was in a position to know more about the opportunities and hazards of invading Egypt than any other Muslim commander.

Jean Maspero's *L'Organisation militaire de l'Égypte byzantine* remains the classic study of Byzantine military institutions in Egypt, although many fine specialized studies have since appeared. What one must remember is that although Heraclius was the first reigning Byzantine emperor to visit Jerusalem, no reigning Byzantine emperor, to my knowledge, visited Egypt. Heraclius had some familiarity with the terrain of Palestine and Syria (and he directed many operations from such cities as Emesa/Hims, Antioch, Edessa, and Samosata), but his communications with Egypt necessarily were more complex, the situation was less clear, and presumably much news came via the sea.

The surrender of various Byzantine ports on the Palestinian and Syrian coast, such as Gaza and presumably Askalon in 637, Caesarea in 640 (or even 641), made contact between Constantinople and Egypt more hazardous, although not impossible. The gradual loss of such ports probably dampened Byzantine morale in Egypt; troops--and some officials and civilians--probably feared being cut off.

Another contemporary problem that complicated the defense of Egypt was, after the Byzantine evacuation of Antioch and Chalcis (Qinnasrīn) and Berrhoea (Aleppo), the threat to and subsequent invasion of Byzantine Mesopotamia (cf. my unpublished paper, "Heraclius and Byzantine Mesopotamia", to be included in my book on *Byzantium and the Early Islamic Conquests*), and the commencement of Muslim raids into Anatolia. It is increasingly clear that after the Byzantine debacle at the Battle of the Yarmūk, Heraclius was desperately involved in trying to develop a viable southeastern defensive line to



prevent a threat to Constantinople and to his native Armenia and fellow Armenians. Constantinople, Anatolia, and Armenia were priorities for Heraclius, because they were respectively capital, heartland, and key source for military recruits for his empire. It was uncertain at that time whether any defensive line would hold. Heraclius' attention was riveted on Melitene, the Cilician approaches to the Taurus passes, and the upper Euphrates and Tigris. Egypt was not insignificant, but it was extremely difficult to devise a coherent defensive strategy for such widely scattered fronts as upper Mesopotamia and Egypt--at a moment when total military collapse threatened. Under these circumstances, the defense of Egypt became ever more difficult to coordinate with the military operations in defense of Anatolia.

The lack of a coordinated Byzantine defense for Egypt was underscored by another major failing, the unwillingness or unreadiness of at least some of the few Byzantine units to the west of Egypt to move east to participate in the defense of Egypt. A contemporary seventh-century source reports that Peter, the Byzantine commander in Numidia, refused to obey orders from the emperor to take his army to the assistance of beleaguered Egypt; but Peter refused to do so on the negative advice of the Chalcedonian leader Maximus the Confessor who told him "do not do this, because God does not wish to assist the Roman state during the reign of Heraclius and his offspring" (Migne, *Patrologia Graeca* 90: 112). The source is an unusual example of how at least some officials of the reigning Heraclian dynasty sought to use the issue of the cause for the Muslim conquest of Egypt against the Chalcedonians/Catholics, in order to justify the dynasty's Monothelite religious policies. It shows, furthermore, that the loss of Egypt was sufficiently serious in the eyes of seventh-century contemporaries that it was the subject of political controversy and that it required identifying a religious scapegoat, the Chalcedonians/Catholics. Egypt was sufficiently important that its loss was not quickly forgotten or easily explained away in Constantinople.

The accumulating evidence from different scholarly publications, and from scraps of information in a number of primary sources concerning Egypt as well as other regions of the Byzantine Empire, indicates conclusively that the institutional structure of Heraclius' empire at the moment of the Islamic conquests was still basically a Late Roman one, not, of course, an unchanged version of Constantinian and Justinianic structures. There is no evidence for any drastic or comprehensive transformation of Byzantine military institutions in Egypt, Palestine, or Anatolia, although experiences in the recent conflict with the Persians had shown Byzantine military institutions and finances to be strained to their limit.

By the time ḲAmr invaded Byzantine Egypt, the decisive battles against the Byzantines had already taken place, culminating in the battle of the Yarmūk. Despite some modern

scholars' conclusions to the contrary, there is no evidence that Christian sectarian strife was responsible for the failure of the Byzantines to develop an effective defense of Palestine, Syria, and Mesopotamia; in fact, the predominant Christian group in Heraclius' armies in Palestine and Syria probably were Monophysite Armenians and Arabs. The role of Monophysites had been perhaps passive in the towns, but that is not surprising, because townspeople and countryfolk had seldom resisted the Persians fiercely in the sixth century, in Syria. In fact, as the Late Roman historian E. A. Thompson has noted in his newly published book on *Romans and Barbarians* (Madison, Wisconsin 1982), civilians such as townspeople and countryfolk rarely offered violent resistance to "barbarians" in other regions of the Roman Empire in the Late Roman period. There is, therefore, no justification for ascribing any passivity necessarily to Monophysite or other Christian religious strife--it was rather typical behavior for civilians who lacked training in warfare. Nevertheless, the issue of religious politics in the particular case of Egypt and its surrender to ḲAmr does deserve closer scholarly investigation. But the controversial case of Patriarch Cyrus involves personal rivalries as well as Monophysite-Monothelite strife.

Ibn ḲAbd al-Ḥakam significantly identified Emperor Heraclius as the backbone of Byzantine resistance in Egypt (*Futūḥ Miṣr*, ed. C. Torrey, New Haven 1922, 76). This is an important recognition of the role of Heraclius in making strategy and in directing military operations; contrary to the supposition of some modern Byzantinists, the Arabic sources do not depict Heraclius as senile or incompetent at the moment of the Islamic conquest of Egypt. There is an implicit admission in Ibn ḲAbd al-Ḥakam's statement that is astute: the fate of Byzantine Egypt was not decided in Egypt, but at Constantinople and on the battlefields of Palestine and Syria.

My grant from the American Research Center in Egypt gave me the inestimable opportunity to pursue these researches in Egypt, to use various local facilities and to consult with scholars in Egypt, among whom I specifically wish to mention Marsden Jones, Jean Gascou of the French Institute, and Leslie MacCoull of the Society for Coptic Archaeology. I am incorporating much more detailed conclusions in my larger manuscript on *Byzantium and the Early Islamic Conquests*.

*Funded by the Smithsonian  
Institution*

Walter E. Kaegi  
1979-80 ARCE Fellow  
University of Chicago



## SULAMĪ'S COMMENTARY ON THE QUR'ĀN

The commentary on the Qur'ān of Abū 'Abd ar-Raḥmān as-Sulamī (d. 412/1021), written in Arabic and entitled Ḥaqā'iq at-tafsīr, holds a unique place in the history of Qur'ānic commentary and fulfills the same function with regard to classical Ṣūfī Tafsīr al-Qur'ān as Tabarī's famous Gāmi' al-bayān with regard to the early traditional exegesis of the Qur'ān. Sulamī's work is an extensive and authoritative collection of Ṣūfī commentary on the Qur'ān and embodies the development of preceding centuries of mystic Qur'ān interpretation. It is Sulamī's stated purpose to establish Ṣūfī exegesis as an independent branch within the spectrum of Tafsīr al-Qur'ān that is distinct from the traditional commentary on the Qur'ān.

German, Egyptian, French, and Turkish scholars of Islamic studies have emphasized for many decades that the manuscript examination, edition, translation and analysis of Sulamī's Ḥaqā'iq at-tafsīr is an absolute necessity for the study of the history of Sufism during the period of the 2nd/8th to the 4th/10th centuries. Professor H. Ritter began work on the project (cf. Oriens 7, 1954, 397-399) but did not live long enough to publish any significant part of it. Professor L. Massignon included extracts of Sulamī's Qur'ān commentary in the appendix of his Essai sur les origines du lexique technique de la mystique musulmane, Paris<sup>2</sup> 1968, 359-412. Professor F. Meier cited selected sections of Sulamī's work in several of his writings, while his student, Professor B. Reinert, used Sulamī's Ḥaqā'iq at-tafsīr as a principal source for his intricate study of classical Sufism (cf. Die Lehre vom tawakkul in der klassischen Sufik, Berlin 1968). The Egyptian scholar Professor Nūruddīn Sarība examined the significance of the Ḥaqā'iq at-tafsīr in the introduction to his edition of Sulamī's Ṭabaqāt aṣ-ṣūfiyya, Cairo 1953. Dr. Süleyman Ateş wrote a lengthy study on a variety of sources and themes of the Ḥaqā'iq at-tafsīr and published it under the title Sülemî ve Tasavvufî Tefsîri, Istanbul 1969. The late Professor P. Nwyia included major portions of the work in his Trois oeuvres inédites de mystiques musulmans, Beirut 1972, 23-182, and assembled other portions in two articles (cf. MUSJ 43, 1967, 181-230 and MUSJ 44, 1968, 144-147).

A number of renowned scholars have studied aspects of Sulamī's life and work. The Egyptian scholar Professor Abū al-'Alā' al-'Afifī made an edition and scholarly study of Sulamī's account of the Malamatiyya. Professor R. Hartmann translated the account into German. Professor F. Taeschner edited Sulamī's work on the Futuwwa, while Professor A. J. Arberry examined his

work on Galatāt aṣ-ṣūfiyya. Professor J. Pedersen edited Sulamī's Ṭabaqāt aṣ-ṣūfiyya, Leiden 1960, and introduced it with a very valuable study of Sulamī's life and work. Professor M. J. Kister prepared an edition of Sulamī's Adāb aṣ-ṣūfiyya (Jerusalem 1950) and Professor E. Kohlberg one of Sulamī's Ḥawāmi' al-ādāb and Uyūb an-naḥs (Jerusalem 1978). None of the scholars, however, has edited the Ḥaqā'iq at-tafsīr. In fact, this principal, extant work of Sulamī has never been published; it is still hidden in the manuscripts.

The Ḥaqā'iq at-tafsīr is accessible in a great number of manuscripts. Professor F. Sezgin has enumerated many of them in his Geschichte des arabischen Schrifttums, Leiden 1965, vol. I, 671-72. I have studied on microfilm those manuscripts of the Ḥaqā'iq at-tafsīr which are preserved at libraries of Dublin, London and Bankipore. In particular, I examined the tradition of Sahl at-Tustarī that is incorporated into the Ḥaqā'iq at-tafsīr. I published my research in The Mystical Vision of Existence in Classical Islam, Berlin/New York 1979, 110-128 and passim. Also, I presented a paper on Sulamī's Ḥaqā'iq at-tafsīr at the annual meeting of the American Oriental Society at Boston in March 1981.

Many manuscripts of Sulamī's Ḥaqā'iq at-tafsīr are preserved in libraries of Egypt. I had the opportunity of studying them at the Dār al-Kutub, Cairo; the Municipal Library, Alexandria; al-Azhar Library, Cairo; and the Institute of Arabic Manuscripts, Dokki. I also managed to study two related manuscripts at the Maḥad Dimyaṭ al-dīnī, Damietta. Five manuscripts of the Ḥaqā'iq at-tafsīr were located at Dār al-Kutub, two at al-Azhar, and one at Alexandria. At the Institute in Dokki I discovered five microfilm copies of manuscripts of the work. Two microfilm copies of these had been made from manuscripts preserved at the mosque library of Ṣan'ā' (Yemen) and the University library of Tehran (Iran). I was able to obtain microfilm copies of three manuscripts preserved at Dār al-Kutub and of four preserved on microfilm at the Institute at Dokki, which included the microfilm copies of the manuscripts preserved at Alexandria, Tehran and Ṣan'ā'.

At Dār al-Kutub I found excellent conditions for the study of Arabic manuscripts and a spacious, well-lit reading room. I enjoyed the kind cooperation of the director of the library, the curator of the manuscript collection, those responsible in the microfilm department, and their staffs. One appreciates the present efforts of the authorities to extend the hours of access to manuscripts beyond the midday period. At al-Azhar Library, in contrast, I encountered inadequate conditions. The small reading room was poorly lit, crowded, and a security risk to my belongings. A whole section of the manuscript collection (Riwāq al-atrāk) was inaccessible. Many of the accessible manuscripts could not be located by the attendant although they were clearly identifiable in the published catalog. At the Institute of Arabic Manuscripts in Dokki the kind and knowledgeable director, Professor Ayman Fu'ad Sayyid, supervises a cooperative staff and





a reading room equipped with microfilm readers. I enjoyed his ever-ready cooperation in locating microfilms of manuscripts that are accessible through catalogs and cyclostyled handlists. Indeed, microfilms were prepared for me at the Institute within an agreeable span of time and at a reasonable rate. At the Municipal Library in Alexandria I enjoyed the full cooperation of the director, the curator of the manuscript collection, and their staff. I also tried to visit the manuscript library at St. Catherine's Monastery, Sinai. Although permission to visit the library had been obtained in advance from the Greek Patriarchate in Daher (Cairo), I had to discover after three days at the monastery that access to the library would not be granted. My efforts to enter Maḥad Dimyāt al-dīnī at Damietta were successful only after a full week of bureaucratic hassles. I finally had to return to Cairo, see the Shaikh of al-Azhar and obtain a letter from his office that opened the doors of the library. The director of the library at Damietta is Shaikh ʿAbd aṣ-Ṣamad, and his assistant is Mr. Muṣṭafā al-Muwāfī.

Dr. James P. Allen supported my research with administrative competence and personal kindness. Mrs. Amira Khattab was a great help in obtaining residence and research permits from the Egyptian authorities and in typing letters of introduction upon request. She also added a smile to the routine of bureaucratic detail.

My research was greatly assisted by the specialist library of the Dominican Institute at Abbassiye (Cairo) and the library of the Holy Family College at Faggala (Cairo). Both libraries are well organized and provide excellent working conditions. The director of the Dominican Institute, Professor Dr. Georges Anawati, and the director of the College Library at Faggala, Père Raymond de Fenoyl, were extremely helpful. In addition, I found several useful reference sources in the pleasant reading room of the ARCE, and I consulted the valuable Arabic collection of the American University in Cairo. Professor J. A. Williams kindly assisted me in obtaining access to its treasures. I also received much help and assistance from Mr. Alan L. Gilbert, the cultural affairs officer at the American Embassy.

At this point, I wish to add two suggestions. First, I would have welcomed an official letter of introduction from the Egyptian government, e.g., the Ministry of Higher Education. This may have made access easier to manuscript libraries and saved me many weeks of bureaucratic hassles. Second, I would have appreciated a somewhat more active role on the part of the ARCE office in Cairo in facilitating contacts with Egyptian scholars. Except for a routine exchange of greetings with very few Egyptians at one or the other of the weekly seminars, there was little possibility of getting into contact with Egyptian scholars through the facilities of the ARCE.

Funded by the International  
Communication Agency

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## A CATALOG OF GLASS IN THE GRAECO-ROMAN MUSEUM OF ALEXANDRIA

### BACKGROUND OF STUDY

My past experience in working with the panels of glass mosaics found in the University of Chicago excavations at Kenchreai, the eastern port of Corinth in Greece<sup>1</sup>, led me to believe that these panels, because of Egyptian scenes, motifs and contexts, as well as certain techniques of manufacture, were possibly manufactured in Alexandria, Egypt. In order to test this hypothesis of connections between Kenchreai and Alexandria, I applied for a grant through the auspices of ARCE to investigate the important collection of glass housed in the Graeco-Roman Museum at Alexandria. I obtained a grant from the National Endowment for the Humanities for a year's research in Egypt.

I decided that the best procedure was to start by investigating the glass in the Graeco-Roman Museum of Alexandria, since so much of it comes from Alexandria and environs. In this endeavour, I was supported by talks I initially had with various members of the Egyptian Antiquities Organization in Cairo. In Alexandria, the Director of the Graeco-Roman Museum, Mr. Youssef El-Ghiriani, and the Assistant Director, Mrs. Doreya Said, also recognized the value of the project. I also benefited from further discussions with Drs. Labib Habachi, Henry Riad, and Daoud Abdo Daoud, who have all supported and encouraged my undertaking. Through the efforts of all these people and Drs. Paul E. Walker and James P. Allen of ARCE I have been able to benefit from the NEH grant to the utmost, especially since I was able to stay in Egypt for a whole year, which time was necessary to carry out this research.

### IMPORTANCE OF STUDY

The importance of the present study lies herein: whereas Edgar had prepared a catalog of the Egyptian glass in the Cairo Museum<sup>2</sup>, no catalog exists for the Alexandria glass collection,

1. Ibrahim, L., Scranton, R., & Brill, R., Kenchreai, Eastern Port of Corinth. Vol. II. The Panels of Opus-Sectile in Glass. Leiden University, E. J. Brill, 1976.
2. Edgar, N. C. C., Catalogue Général des Antiquités Egyptiennes du Musée du Caire [Nos. 32401-32800] Graeco-Roman Egyptian Glass. Imprimerie de L'Institut Français d'Archaeologie Orientale, Cairo, 1905.



and it is absolutely necessary to begin to assess the importance of this city in the development of glass technology. Most of the collection in the Graeco-Roman Museum of Alexandria derives from excavations in and around Alexandria, thus making it particularly interesting and valuable from a contextual point of view. Furthermore, many of the pieces provide comparative evidence for studying other finds in the museum that were obtained through purchase or which were acquired as gifts.

From my research on the excavated glass in the Graeco-Roman Museum found in the environs of Alexandria, it is apparent that there was indeed a thriving glass industry in Alexandria. From a comparative study, it is also apparent that there was a close association between Alexandria and Kenchreai. Many examples of similar technique and style as in the mosaics from Kenchreai occur in the glass collection of King Fouad, which comprises one of the impressive displays in the Graeco-Roman Museum. Unfortunately, the pieces are of unknown provenance, but during the course of my research I was able to identify and contextualize most of these items, also to rearrange this large group, so that it reflects the different categories of ancient glass.

#### Methodology and Time Framework

My research program started with a three-month examination of the registers of the Journal d'Entrée and excavation registers in the museum. Here, my work was greatly facilitated by Mr. El-Ghiriani, Mrs. Doreya Said and the museum staff, especially Mrs. Kawthar Helmy, Ms. Nadia Tayia, Ms. Faten Ismail, Mrs. Nadia Gebba and Ms. Wafaa El-Ghannam, Soheir Zaki, Hanaa Abdallah and Soad Rushdy.

Each object was entered by me on a separate card and these divided and assembled into different categories, making up files. The necessary photographs were purchased from the museum photographic files; and although these were somewhat delayed due to technical difficulties, I will eventually have a picture for each item. In addition, I was permitted to have photographs made of items of particular significance. Most importantly, I was granted permission to examine some of the individual pieces in detail.

In recent years, several detailed volumes have appeared presenting glass objects in various museums of the world. Thus, it is possible to set up a format that can be used in publishing the Alexandrian glass. In particular, the recent Corning Museum catalog of glass<sup>3</sup> serves as a model publication in this respect. My projected catalog will concentrate on as many of the objects from known provenance as I can assemble, as well as mosaic glass pieces of both known and unknown provenance.

3. Goldstein, S. M., Pre-Roman to Early Roman Glass in the Corning Museum of Glass. The Corning Museum of Glass, Corning, New York, 1979.

The latter category was included because of its connection with the Kenchreai glass and also because Alexandria was famous for its production of this fine glass. By a close study of this material, we may learn more about the development of this intricate technique.

This catalog will not include objects that date after the sixth century A.D. A professor from Alexandria University intends to prepare a catalog of the later pieces and the collections of gifts to the museum. A colleague is doing the glass gems in association with the gem collection.

#### Results of the Research To Date

At the present stage of the project, it can be said that in Alexandrian burials a significant amount of glass was used in the form of flasks, unguent bottles, beads and ring bezels as well as in decorative inlay on furnishings and mummy cartonnage. Study of some of these elements corroborate the important findings made by Alfred Lucas in the Cairo Museum<sup>4</sup>.

Furthermore, the Egyptianizing motifs and Nilotic scenes as well as the mosaic glass plaques in the collection provide evidence in support of my hypothesis regarding the origin of the glass from Kenchreai.

From the technical point of view, some insignificant-looking pieces of glass plaques emerge as highly important evidence for linking the glass opus-sectile technique between Greece and Egypt.

At least one glass piece in the collection was itself a tool employed in the manufacture of glass. This tool in conjunction with glass slag fragments demonstrates the existence of at least one glass factory in Alexandria, something that is known from Greek and Roman sources and has always been taken for granted, but which has recently been doubted because of lack of supportive evidence.

My research into this collection has proved especially interesting in connection with the dating of pieces which range from the Eighteenth Dynasty to the Islamic period, with special frequency in the Ptolemaic and Roman periods. This dating will in turn enable us to date pieces from unknown provenance as well as similar objects in other collections. For example, during my stay I have been able to establish ties with glass material in the Cairo Museum and other notable collections. Edgar's catalog of the glass in the Cairo Museum

4. Lucas, A., Ancient Egyptian Materials and Industries, 4th ed., revised and enlarged by J. R. Harris. London, Edward Arnold Publications, Ltd., 1962.



unfortunately concentrates largely on glass vessels, so that inlay glass in the museum has remained largely uncataloged. It is my hope that my catalog of the Alexandria collection will provide appropriate cross-references to similar unpublished material, in the Cairo Museum especially.

*Funded by the National  
Endowment for the Humanities*

Leila I. Wentz  
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## FELLOWS' REPORTS IN BRIEF

### ISLAMIC GEOMANCY: THE NATURE, ORIGIN AND DIFFUSION

The study of medieval Islamic manuscripts concerned with geomancy (*ʿilm al-raml*) preserved in the Dār al-Kutub in Cairo was part of a larger research project extending over several years during which as many manuscripts as possible in several major collections in the U.S., Europe, and the Near East were examined, analyzed and compared. The collection of relevant manuscripts in Cairo proved to be the largest and most important of all the available collections. During three months in Cairo, from September to December of 1981, a total of 51 manuscript volumes were examined. Sixteen of these did not in fact contain geomantic material, but since they were astrological compendia not available in other libraries, the resulting knowledge that the authors did not include geomantic practices as part of their art is of interest as well. Of the remaining 35 manuscripts, 22 were signed treatises and included the two earliest treatises on the subject known to be extant (in unique copies found only in the Dār al-Kutub). For all the manuscripts, notes as complete as possible were made concerning the basic format, techniques, mathematical characteristics, terminology, and authorities cited, with more detailed attention being given to six of the treatises. All of this material is presently being analyzed and compared with the Arabic and Persian treatises available elsewhere. The entire project is being conducted in collaboration with Dr. Marion B. Smith, who is a mathematician and historian analyzing the Latin geomantic sources and their relation to the extant Islamic ones.

While the staff of the Dār al-Kutub generously made available for study the necessary Arabic and Persian manuscripts, a prohibition was placed on my ordering any microfilm copies of any manuscript whatsoever. I did not learn of this prohibition until late in my visit when it became apparent that I did not have sufficient time to thoroughly study all of the material in the rich

collection that the library holds, and I hoped to obtain microfilms of particularly interesting treatises for further study. No reason for the restriction was ever given to me. The result is that my analysis will have to be based on somewhat hastily prepared handwritten notes. This is especially unfortunate in the case of the two earliest treatises as well as a third treatise which I am presently editing. I shall have to limit my edition to copies available in other libraries, although the Dār al-Kutub has three good copies.

*Funded by the International  
Communication Agency*

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### THE SIGNIFICANCE OF MY RESEARCH IN EGYPT

Having been impeded by circumstances beyond my control from undertaking the research project for which I came to Egypt, I have occupied myself in a study of the manuscript collection of the Center for Oriental Studies run by the Franciscan Fathers of Muski in Cairo. This collection has been virtually unknown to scholars outside of Egypt. I have concentrated on the Christian portion of the collection, but I found that the Muslim and profane portion was impressive, consisting of some 1,350 Arabic manuscripts, 100 Turkish and 40 Persian.

The Christian portion consists of 441 manuscripts in Arabic or Coptic, 11 in Syriac or Garshuni, 6 in Gelez, 4 in Greek, 2 in Armenian and 1 in Turkish. I have gathered detailed notes on the Christian Arabic collection and hope to publish a catalog of them.

Although many of the Christian Arabic manuscripts are the works of the Franciscan Fathers and other Latin missionaries, over half the total take their origin from the Coptic Church. The rest come from the Greek and Maronite communities and are largely of non-Egyptian origin. Most are of the 18th, 19th and 20th centuries, but a few go back to earlier centuries, even as early as the 13th century.

As should be expected, unique items in the collection are few. Still, the collection as a whole is a good representative collection of Christian Arabic manuscripts, and scholars who are interested in particular works will have to take this collection into account in the future. Some of the unique items, moreover, turn out to be of considerable importance for the history of the Christian churches of the Middle East, although they are not of Egyptian origin. There are also a few unique items of Egyptian origin, but these are largely recent or of limited significance.



My work during this past year has acquainted me with the praiseworthy efforts of the Franciscan Fathers of Muski, who, in gathering this collection, have made a significant contribution to the preservation of Egyptian and Arabic tradition. I personally have likewise gained very valuable experience with Christian Arabic manuscripts, especially those of the Coptic Church, which will bear fruit if circumstances change and allow me to pursue the original purpose of my stay in Egypt.

*Funded by the National  
Endowment for the Humanities*

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## LITERARY AND ARCHAEOLOGICAL SURVEY OF AL-QASR

The discovery of the Nag Hammadi Gnostic codices at the base of the Jabal al-Tarif in 1945 brought the nearby village of al-Qasr, Egypt, the home of the discoverer, into the world of historical research. The appearance in the late 1950s and the 1960s of another collection of manuscripts (now named the Bodmer Papyri after the Swiss businessman and philanthropist) discovered in the same general area also propelled this region to a position of scholarly interest. In 1972 the antiquities dealer Phocion J. Tano, through whose hands the Bodmer Papyri passed, told the French scholar Rodolphe Kasser that they came from a village near Nag Hammadi, the major city in the area. Furthermore, the ruins of a fifth-century monastery church at yet another nearby village, Faw Qibli, already under excavation by an expedition of the Institute for Antiquity and Christianity, and the monastery at al-Qasr named after St. Palamon, testify to an important Christian presence in this region in the early centuries of this era.

Al-Qasr lies in the great bend of the Nile River about 500 kilometers south of Cairo. The large industrial center of Nag Hammadi is about thirty kilometers downstream from al-Qasr. Oddly enough, al-Qasr lies on the north side of the Nile, since here the river actually flows from east to west.

Al-Qasr is located in a region with rich archaeological remains. At Abydos, only 50 kilometers north of al-Qasr, Seti I (1310-1294 B.C.E.) and Ramses II (1294-1224 B.C.E.) built beautiful temples to Osiris, Isis, and Horus. Only 54 kilometers east, at Dendera, a temple to Hathor was constructed by the Ptolemaic kings and refurbished by Octavian Caesar. The staging city of Coptos, at the head of the caravan route through the Wadi Hammat to ports on the Red Sea, was only 62 kilometers to the south-east. The prosperity of this region in Pharaonic as well as early Christian times is attested in the paintings in the Theban tomb of Rekhmire, visier of Thutmose III (1490-1436 B.C.E.). This "most important private monument of the Empire" (James H. Breasted, Ancient Records of Egypt, 2.266) was decorated with scenes depicting the duties of the vizier. One scene shows receipt of taxes from districts near Thebes: Coptos, Dendera, and Abydos. The recorder of Diospolis Parva (modern Hiw, just across the Nile from al-Qasr) is shown providing in taxes five deben of gold, one heket of grain, six measures of another type of grain, pigeons, and linen.



Apart from the numerous references to al-Qasr in the Pachomian monastic literature, little mention is made of the site in ancient sources. Located near the Nile River in the nome of Hu (so in Coptic; in hieroglyphic Egyptian it is named He-Sekhem, and in Greek the nome--and the diocese--is called Diospolis Parva), this village is usually referred to as Šenesēt (Ⲫⲉⲛⲉⲥⲉⲧ "trees of Seth") in Coptic, and Chēnoboskia (ⲭⲛⲟⲃⲟⲥⲕⲓⲁ "goose pastures") in Greek. The relevance of the Greek name for this site is uncertain, since, as the ancient author Alexander Polyhistor tells us, Chēnoboskia was known not for geese but rather for crocodiles. The relationship between the Egyptian and Greek names also remains unclear, though the opening letters of the Greek may attempt to reproduce the sound of the first portion of the Coptic name. Nor can we simply adopt Heinrich Karl Brugsch's ingenious solution (*Dictionnaire géographique de l'ancienne Égypte* [Leipzig: J. C. Hinrichs, 1879] 659), namely that ⲭⲛⲟⲃⲟⲥⲕⲓⲁ reflects an understanding of the site Ha-si-ise-t , "the place of the son of Isis", and that the hieroglyph  was understood pictorially in the sense of "goose" (thus "the place of the goose of Isis"). Once an area where Roman troops were stationed (cp. Émile C. Amelineau, *La géographie de l'Égypte à l'époque Copte* [Paris: Imprimerie nationale, 1893] 431), the locale sometimes is given the Arabic name al-Qasr w-al-Sayad, "the castle and the hunter", and is actually composed of two villages.

According to Pachomian sources, it was at Šenesēt/Chēnoboskia where in the early fourth century C.E. Pachomius was converted to Christianity (ca. 313), learned the anchoritic life with old Apa Palamon (ca. 316 ff.), and eventually founded the third monastery within his cenobitic movement (ca. 329), after Tabennesi (ca. 323) and Pbow (= Faw Qibli). According to the several "Lives of Pachomius", the sites of the first two Pachomian monasteries were in either case a deserted village (ⲕⲱⲙⲉ ⲉⲣⲏⲙⲟⲥ "First Greek Life"; ⲧⲙⲓ ⲛⲉⲣⲏⲙⲟⲥ, "Bohairic Life"). In the "Bohairic Life" in particular Šenesēt too is described as a ⲧⲙⲓ ⲛⲉⲣⲏⲙⲟⲥ baking in the intensely hot sun (8; cp. also the "Arabic Life"), although at least a few people, this "Life" must admit, did live there. In fact, it is claimed that there was a church in Šenesēt, and that Pachomius was baptized there. (On the issue of the possible Serapaeum in Šenesēt, and the questionable reading Phmampiserapis, "the place of Serapis", in the "Bohairic Life", over against Pmampesterposen, "the place of the baking of bricks", see L.-Th. Lefort, "Les premiers monastères pachomiens: exploration topographique", *Le Muséon* 52 [1939] 397-99). Furthermore, it is said in this "Bohairic Life" (9) that a plague broke out in the village, and a large number (ⲙⲏⲩⲩ) of people died. The ascetic Apa Palamon, too, resided near the village in his cell or cave. As tradition suggests, the cave of Palamon was located in the desert region adjacent to al-Qasr, not far from the present-day Monastery of St. Palamon (Deir Amba Palamoun, or Deir Abu Sefein), and the Monastery of the Angel (Deir al-Malak) in the village of al-Dabba, which village-name Lefort links with the Coptic word ⲧⲃⲏⲃⲉ, "the cave" (see "Les premiers monastères pachomiens",

386-87). A final indication of the vitality of the Christian community within late Roman Šenesēt/Chēnoboskia is the fact that the foundation of the third Pachomian monastery there was occasioned by an existing monastery joining the Pachomian movement at the instigation of its leader Epōnychos ("First Greek Life" 54), or Ebōnh ("Bohairic Life" 50). Hence Šenesēt, too, was dedicated to the Pachomian order.

For further analysis and references concerning al-Qasr in ancient literary materials the following additional resources should be consulted: A. N. Athanassakis, *The Life of Pachomius (Vita Prima Graeca)* (Missoula, Montana: Scholars Press, 1975); J. W. B. Barns, G. M. Browne, and J. C. Shelton, *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers* (Nag Hammadi Studies 16, The Coptic Gnostic Library; Leiden: E. J. Brill, 1981) 15-16, 36, 105; Jean Doresse, *The Secret Books of the Egyptian Gnostics* (New York: Viking, 1960) 129-31; A. H. Gardiner, *Ancient Egyptian Onomastica* (London: Oxford University Press, 1947) 2.31-32; L.-Th. Lefort, *S. Pachomii Vita: Bohairice Scripta* (Louvain: CSCO, 1925) and *S. Pachomii Vitae: Sahidice Scriptae* (Louvain: CSCO, 1933); O. F. A. Meinardus, *Christian Egypt: Ancient and Modern* (Cairo: Cahiers d'histoire Égyptienne, 1965) 303-05; P. Montet, *Géographie de l'Égypte ancienne* (Paris: Librairie C. Klincksieck, 1957/61) 2.92-98; P. Porter and R. L. B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings. V. Upper Egypt: Sites* (Oxford: Griffith Institute, 1962) 119-22; A. Veilleux, *Pachomian Koinonia, Volume One: The Life of Saint Pachomius and His Disciples* (Kalamazoo, Michigan: Cistercian Publications, 1980).

The Institute for Antiquity and Christianity at Claremont California, conducted an archaeological survey of this important region on December 10-23, 1980 to determine the feasibility of excavating in the future. (See NARCE 99-100 [1977] 50-52, and Göttingen Miszellen 24 [1977] 68-70, for the preliminary IAC survey of al-Qasr in late 1976.) The purposes of excavating at al-Qasr are generally to increase our knowledge of the origins of monastic Christianity in Upper Egypt, and specifically to illumine the historical context of the Nag Hammadi library and the Bodmer Papyri. Members of the survey team were H. Keith Beebe, field director, James Goehring, Gary Lease, Marvin W. Meyer, Anne Ogilvy, and James M. Robinson. Rabia Ahmed Hamdan represented the Egyptian Antiquities Organization. The concession granted by the Egyptian Antiquities Organization included the area north of the Nile River from al-Qasr to Dishna, thus permitting the survey to extend into the Wadi Sheikh Ali (for further information on the Wadi Sheikh Ali see NARCE 117 [1982] 22-24). The survey was funded by a grant from the Carol Buck Sells Foundation.

The village of al-Qasr is about four hundred meters from the Monastery of St. Palamon, and they are connected by means of a dirt track. Some of the space between is cultivated, some includes the rim of a quarry, and some is the open market area.



The survey team was greeted in the market area by the "omdah" (mayor) of the village, who immediately entertained the party with a tale of a donkey who had fallen into a hole in the market area about a fortnight before our arrival. Though we looked for signs of freshly turned earth used to fill the hole, we saw no material evidence to support the "omdah's" story.

The team saw plenty of evidence of occupation of the site in ancient times as it strolled through the streets and looked into courtyards. The villagers were helpful in pointing out antiquities once they knew what we foreigners were about. After the first viewing, the team divided into a photographing unit and a mapping unit. Complete millstones of Aswan granite, broken pieces of oil presses, and finely tooled mortars are abundant. Roman and Byzantine capitals of both lotus and acanthus design, one on a cushion of Roman brick and cement, serve as benches and footstools in doorways of homes and in the village square. Part of a small column of marble, door sockets, and a block of marble with a Hadrianic inscription in Greek (previously published in NARCE and Göttingen Meszellen) were proudly shown by home owners. In one of the wells, regarded as holy by the villagers, are at least six courses of ashlar blocks about 60 by 20 centimeters. We found two installations of brick and heavy mortar, probably the remains of a Roman bath. One surface measuring about 25 by 15 meters was paved with brick and mortar, seemingly of Roman fabrication, from which, villagers report, a flight of twenty-five steps led down at one time. Scattered along the Nile are cut stones, about the size of those we saw in the holy well, which might represent the remains of a quay, a temple, or a fortification.

Some of the best preserved objects were correlated with the sketch map of the city, so that, in the event of a full-scale expedition in the future, they would be ready guides to potential sites for excavating.

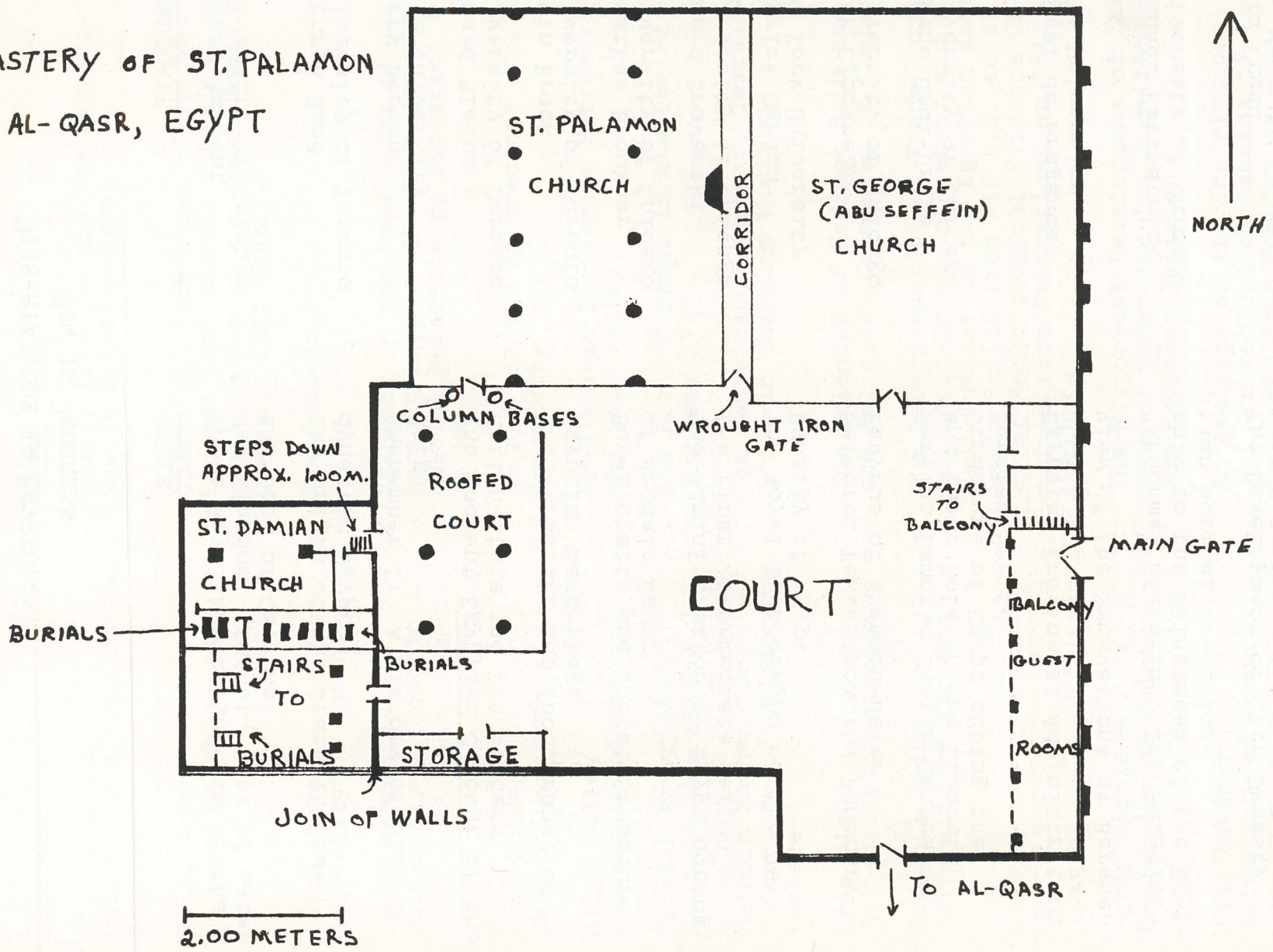
We also inspected the Monastery of St. Palamon, where we were cordially received by the priest. Within the walls of the Monastery are three churches. The church of St. George (Abu Seffein) was rebuilt in 1942. The church of St. Palamon was refurbished in 1927. Two finely chiseled column bases lie on either side of the entry to this church. The church of St. Damian, clearly the oldest of the churches, seems to be unused at present except for storage and burial of the monastery's holy men. Its floor lies a full meter lower than the courtyard and the floors of the other two churches. It possibly is located over the site of St. Palamon's original structure. A few hundred meters from the monastery in the direction of the village of al-Dabba, near the modern quarry, is the traditional location of St. Palamon's cave. Legend claims he fasted and had his visions in this cave; today it is a garbage dump.

Several places within the village present themselves as possible areas for excavation: the surface of Roman brick and mortar with its alleged flight of steps in the open space on the west side of the village; the court of the gemussa (water buffalo) near the holy well; the court of "Yussef the Scot" (he claims to have spent several years in Scotland); the brick and mortar installation thirty paces east of the Weli (Muslim shrine), which may be a bath of the Roman or Byzantine period; the area between the Nile and the canal where ashlar blocks lie about; and the market area. Although stories of mysterious holes appearing in the ground are commonplace in the Middle East, especially where a property owner would like to lease his land to an archaeological expedition, this would be the least restricted space available to an expedition. An additional site for future excavation might be the Monastery of St. Palamon, especially at the east interior wall and the north exterior wall of the church of St. Damian.

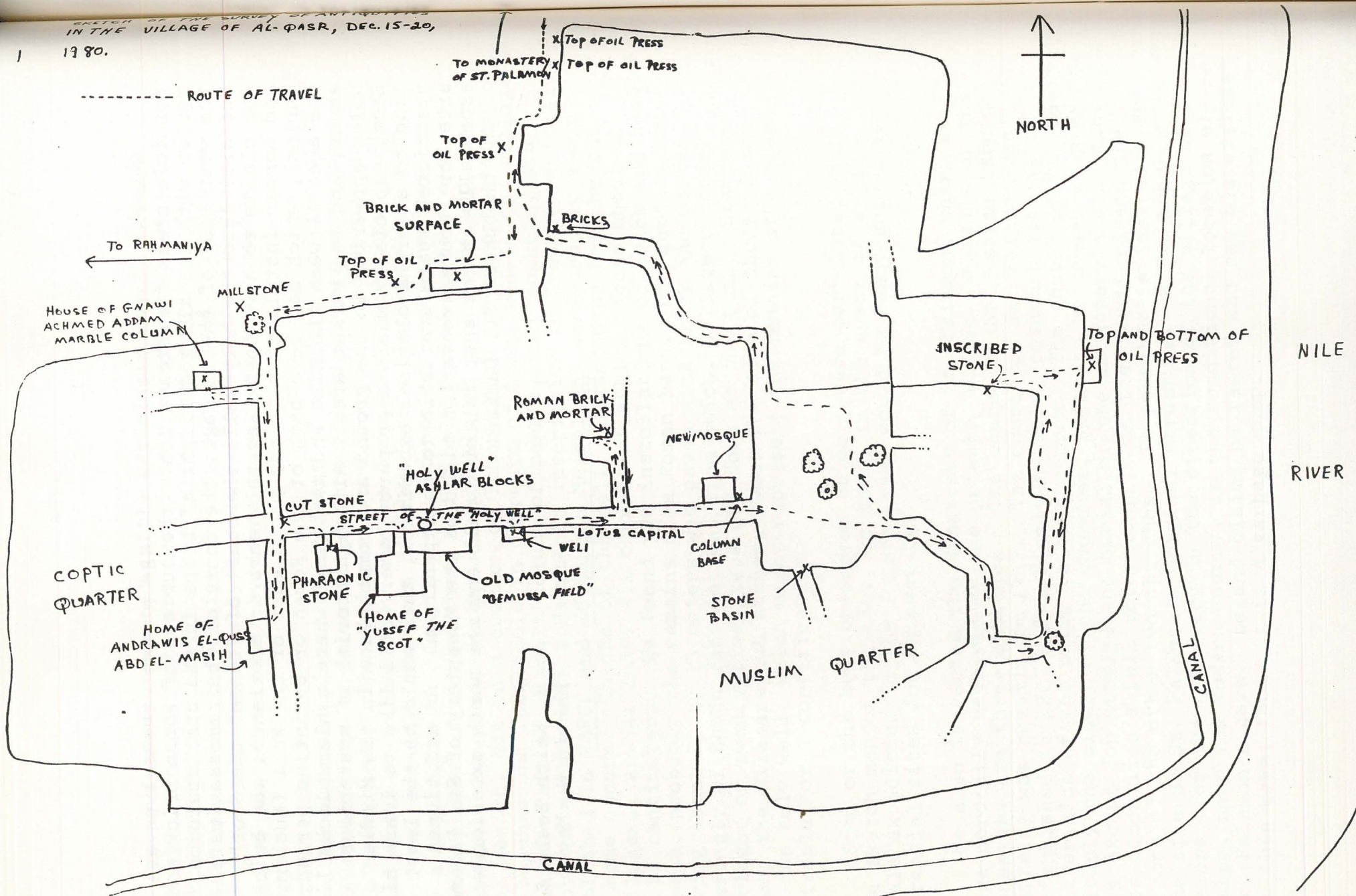
H. Keith Beebe &  
Marvin W. Meyer



MONASTERY OF ST. PALAMON  
AL-QASR, EGYPT



SKETCH OF THE SURVEY OF ANTIQUITIES  
IN THE VILLAGE OF AL-QASR, DEC. 15-20,  
1980.





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Robert Rush University of California, Berkeley	Sentence and Clause Relationships in Middle Egyptian
Edna Russmann New York University	The Relief Decoration of Private Tombs at Thebes in the 7th Century B.C.
Abdel Fattah el-Sabbahy University of California, Berkeley	Battle Scenes in Dynastic Egyptian Art: A Study of the Narrative Form
Gerry Scott Yale University	The Ancient Egyptian Scribe Statue
Elizabeth Sherman University of Chicago	The Egyptian Biography in the Late Period (ca. 664-317 B.C.)
Steven Shubert University of Toronto	The Decorative Program of the Temple of Hibis in el-Khargeh Oasis
Daniel Spanel University of Toronto	The Administration of Middle Egypt during the First Intermediate Period
Charles Van Siclen University of Chicago	The Reign of Amenhotep II
Ed Werner Yale University	The God Montu to the End of the New Kingdom
Diana Wolfe New York University	The Broken-Lintel Doorway of Ancient Egypt and Its Decoration
Frank Yurco University of Chicago	The 19th Dynasty after Ramesses II

## ANNOUNCEMENTS...

### THE ROOTS OF EGYPTIAN CHRISTIANITY

We wish to announce a new project of the Institute for Antiquity and Christianity (Claremont Graduate School) called "The Roots of Egyptian Christianity". This project, based at Claremont and at U.C. Santa Barbara, has as its long-term goal the production of a comprehensive history of Christianity in Egypt, from its beginnings to the time of the Arab conquest. It is conceived to be as broad as possible, and to take into account not only theological and institutional developments within the church but also environmental and background factors which play a role in the development of Egyptian (qua Egyptian) Christianity. Indeed, we are chiefly interested in understanding the distinctive character of Egyptian Christianity and its culture. Further information can be obtained from: The Institute for Antiquity and Christianity, Claremont Graduate School, 831 Dartmouth Avenue, Claremont, CA 91711.

Birger A. Pearson  
Professor of Religious Studies  
University of California,  
Santa Barbara  
Project Director

James E. Goehring  
Assistant Director  
Institute for Antiquity and  
Christianity, Claremont  
Project Associate Director

\* \* \*

### POSITION IN EGYPTOLOGY

Effective July 1, 1983 pending budgetary approval an Assistant Professor appointment (\$19,700-\$25,900). Individuals with superior qualifications will be considered for Associate or Full Professor. Ph.D. and distinguished record in scholarship and teaching required. Philological strength and ability to teach all stages of Egyptian (from Old Egyptian through Coptic) required. Supervision of undergraduate and graduate majors in Egyptology and related programs expected.

Send applications, including the names of three references, by March 1, 1983 to Chairman Guitty Azarpay, Department of Near Eastern Studies, University of California, Berkeley, CA 94720. The University of California is an Equal Opportunity, Affirmative Action Employer.



POSITION IN EGYPTOLOGY

The American University in Cairo is seeking an Egyptologist holding the Ph.D. who has some background in Anthropology and/or Archaeology plus a strong interest in helping to develop an undergraduate Interdisciplinary program in Egyptology. Courses include Archaeology and Prehistory, Culture and Society of Ancient Egypt, Survey of Ancient Egyptian History, and other specialized courses dealing with Ancient Egypt (Hieroglyphics, Religion, Art, Architecture, etc.). Teaching is in English, three courses per semester. Rank and salary are based on qualifications scale. Travel, housing, and schooling for children are included for expatriates. Two-year appointment begins September 1983, with renewal possible. Write, with resume, to Dean of the Faculty, the American University in Cairo, 866 United Nations Plaza, New York, NY 10017, or to Dr. I. Moyer Hunsberger, Dean of the Faculty, the American University in Cairo, P.O. Box 2511, Cairo, Egypt.

\* \* \*

POSITION IN EGYPTOLOGY

Applications are being sought for the position of Assistant Professor of Egyptology at Brown University. Candidates presently holding their Ph.D. will be preferred. Knowledge of all stages of the Egyptian language is required, together with a good historical and cultural background. Ability to teach a wide variety of undergraduate and graduate language and lecture courses is essential. Extensive firsthand knowledge of Egyptian topography and monuments is desired, and convincing evidence of scholarly potential is, of course, expected.

Applicants are asked to address letters and curricula vitae to the Chairman, Department of Egyptology, Box 1899, Brown University, Providence, Rhode Island 02912. Applicants should request letters of recommendation from scholars who can properly assess their academic preparation, teaching experience and scholarly potential.

Brown University is an EEO/AA employer, and actively encourages applications from members of protected groups.

The deadline for applications is March 15, 1983.

Two Announcements from William Kelly Simpson, President, the INTERNATIONAL ASSOCIATION OF EGYPTOLOGISTS:

According to the statutes of the Association, each member country is invited to elect a delegate to the Governing Council. The method of election is left open to the Egyptologists within that country. Since the United States does not have its own association of Egyptologists, it would seem that the closest organization for the purpose is the American Research Center in Egypt. Therefore, I should like to suggest that the Egyptologist members of the American Research Center in Egypt select a representative at the Annual meeting this April in Ann Arbor. This Council member would serve until the Fourth International Congress of Egyptology in Munich. The qualifications for membership in the Council are varied, and the following criterial represent my own personal views and not necessarily those of the Association. I think the Council member should be a recognized Egyptologist who could best represent a diverse constituency of academic and curatorial interests. He or she should be on the tenure level from a university context or on the staff of a recognized museum department. He or she should be able to attend occasional meetings abroad, and for this purpose should have the possibility of access to travel funds from his or her institution, grants, or personal resources. The election of the Council member through ARCE, as proposed herewith, should not preclude the election of his or her successor by other means, presumably by the American members in good standing of the International Association.

Until a new Council member is selected and the secretariat notified, I will continue to serve as member of the Council as well as President.

\* \* \*

In order to minimize expenses, the mailings for the Association will be sent from Professor Karig in Berlin in a package to an Institute in each country, and then sent out to the individual members from that Institute. The Department of Egyptian and Ancient Near Eastern Art at the Museum of Fine Arts, Boston, has volunteered to serve as the "post office" for the United States and Canada. Dr. Karig and the Berlin (West) Museum have volunteered to serve as the secretariat, with considerable expenses undertaken by the Berlin Museum. In order to help defray the costs of administration and mailings, dues have been set for members at \$10.00 (U.S.). All members who have not paid dues for 1982 are requested to mail their checks made out to the International Association of Egyptologists to the Department of Egyptian and Ancient Near Eastern Art, Museum of Fine Arts, 465 Huntington Avenue, Boston, MA 02115. We plan to open a bank account to deposit the dues and to forward the total amount realized, less bank charges and postage, to Dr. Karig in Berlin. The cancelled check will serve as a receipt.



### ARCE ANNUAL MEETING

Our 1983 meeting April 22-24 takes place for the most part at the Campus Inn in Ann Arbor. In order to arrange your accommodations, we strongly suggest you contact either of the two hotels noted below as early as possible. Both have agreed to hold rooms specifically for ARCE members. If you do decide to reserve at either hotel, please identify yourself as a member of our group. All reservations should be made by April 7.

Campus Inn  
615 E. Huron at State  
Ann Arbor, Michigan 48104  
Tel: 313-769-2200  
Rates: 1 person \$52; 2 persons \$62

Bell Tower Hotel  
300 South Thayer  
Ann Arbor, Michigan 48104  
Tel: 313-769-3010  
Rates: Single \$28-35; double \$36-43

PLEASE NOTE: There is both a limousine and a bus service from the Detroit airport to both hotels.

\* \* \*

New from MESA...

1982 DIRECTORY OF GRADUATE AND UNDERGRADUATE PROGRAMS AND COURSES IN MIDDLE EAST STUDIES IN THE UNITED STATES, CANADA, AND ABROAD

The Directory is the most comprehensive collection of information on institutions, courses and faculty members in Middle East studies in all parts of the world. Containing 209 entries, the Directory is divided into three major sections: United States, Canada and Abroad. Within these sections, the institutions have been listed alphabetically for easy reference.

In addition, two appendices increase the usefulness of this volume by 1) listing all faculty and staff members alphabetically, by name, and 2) alphabetically listing all institutions in the United States, by state; in Canada, by province; and Abroad by country.

The Directory sells for \$5.00 to MESA members, \$10.00 to non-members.

### NOTES FROM THE EXECUTIVE DIRECTOR

#### CHANGES IN CAIRO

As of the end of September 1982, the ARCE is pleased to have the services of Mary Ellen Lane as development officer. With the generous help of a two-year Ford Foundation grant, we have now begun a major push for new sources of funding. These funds will hopefully replace the Smithsonian PL 480 contributions now scheduled to be used up by mid-1985. An essential key to our campaign is the activity of the Cairo Center in attracting the attention and cooperation of American and Egyptian corporate sponsors. This is the task Dr. Lane has agreed to undertake on our behalf in her new post.

We are also happy to announce the renewed appointment of May Trad to the position of special assistant to the Cairo director. Ms. Trad has resumed primary responsibility for the library and, in addition, now handles regular liaison with the Egyptian Antiquities Organization and its museums.

The library continues to grow and we hope members will participate directly in the process. In the past few months the Center received two much appreciated gifts. Mrs. Elizabeth Chase of Ware, Massachusetts, a long-time member, decided to donate all of her back issues of our NEWSLETTER. Professor Fauzi Najjar of Michigan State University gave us his 22-volume set of the JOURNAL OF THE AMERICAN ORIENTAL SOCIETY. Both these contributions are now in Cairo. Other similar gifts are eagerly sought and would be deeply appreciated. Please forward them, if you prefer, to us in New York. Contributions of items like the JAOS become part of the library immediately; others like the NARCE become valuable commodities for trading with other institutes and libraries in Cairo.

#### ADJUNCT PROFESSORS

During the past year the ARCE was fortunate in having the association of three distinguished Egyptian scholars in our fellows' program. With funding from the International Communication Agency, the ongoing adjunct professors program seems to have been a major success. Certainly, ARCE and its resident participants in Cairo have benefited tremendously from the broader collegiality and scholarly exchange afforded by the membership of our adjunct professors in the weekly activities of the Center.



Our adjunct professors for the past year were Professor Ali E. Hillal Dessouki, Faculty of Economics and Political Science, Cairo University; Professor Ahmed Abdel-Meguid Haridi, Department of Arabic Linguistics, el-Minya University; and Professor Effat M. El-Sharqawy, Department of Arabic and Islamic Studies, Ayn Shams University.

For the coming year two appointments are settled at the time of writing (December). A third will be selected in January. We are pleased to have back with us Professor Hassanein M. Rabie of the Department of History of Cairo University. Dr. Rabie is well known to his many ARCE colleagues both from previous association with the Cairo Center and from his many publications in medieval Egyptian and Islamic history. He was most recently on leave from Cairo and was at the time head of the Department of History of the Faculty of Shari'ah and Islamic studies in Mecca. We are happy to have him back in Egypt and reattached to our Center.

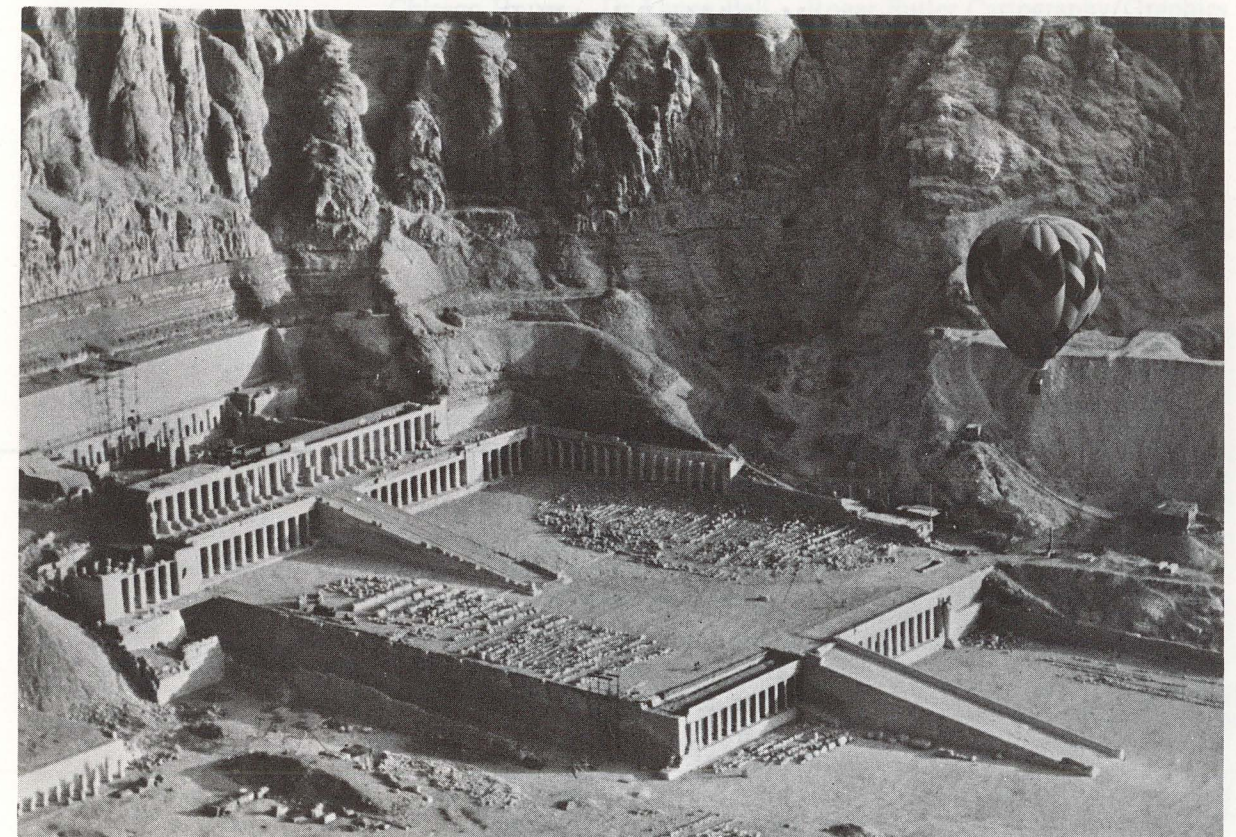
There he joins Professor Saad Muhammad el-Hagrassy of the Department of Library and Archives of the Faculty of Arts, Cairo University, who recently also accepted our appointment as adjunct professor. Dr. el-Hagrassy, who holds a Ph.D. from Rutgers University, is one of the most knowledgeable experts on libraries and library systems in Egypt. He has been bibliographical consultant to the Library of Congress for a number of years.

Paul E. Walker

# THE BERKELEY MAP

## OF THE

# THEBAN NECROPOLIS



REPORT OF THE  
FIFTH SEASON, 1982



## THE BERKELEY MAP OF THE THEBAN NECROPOLIS

is a project of the University of California, Berkeley,  
and is funded by:

The Smithsonian Institution  
The American Research Center in Egypt, Inc.  
The University of California  
Mr Gordon Neaves  
Mr Donald R. Kunz  
W. Benson Harer, jr., M.D.  
Ms Sylvia Egan

## PATRONS OF THE 1982 AERIAL PHOTOGRAPHY PROJECT

Mr and Mrs George F. Russell, jr.  
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Mr and Mrs Jan Twardowski  
Mr and Mrs William Zabel

## PROJECT STAFF, 1982

Kent R. Weeks, Project Director  
Catharine H. Roehrig, Assistant Director  
David A. Goodman, Chief Surveyor  
Joel Paulson, Egyptology Assistant  
Stuart Smith, Egyptology Assistant  
Patricia Podzorski, Egyptology Assistant  
Steven J. Tappe, Archaeology Assistant  
Roger W. Errington, Surveyor (1981)  
Frank T.F. Ho, Cartographer  
Andrew Brisbane, Balloon Pilot  
Mark Proteau, Balloon Pilot  
Patricia Brisbane, Crew  
Jyl Baldwin, Crew  
Gaston S. Chan, Photographer  
Nagy Gafaar, Inspector of Antiquities

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## ACKNOWLEDGEMENTS

We would like to thank the following individuals and their institutions  
for their kind assistance during our fifth season of work:

The Egyptian Antiquities Organization: Dr Ahmed Kadry, Dr  
Abdel Qadr Selim, Dr Mahmoud Abdel Razzek, Mr  
Mohammed el-Sughayer, Mr Mohammed Nasser

The University of California, Berkeley: Dr Frank Norick, Ms Jean  
Colvin, Miss E.R. Taylor

The American Research Center in Egypt, Inc.: Dr Paul Walker, Dr  
James P. Allen, Mr Timothy Mitchell, Miss May Trad, Mr  
Hanna B. Tadros

The American Embassy, Cairo: H.E. Ambassador Alfred Atherton,  
Dr Thomas Vrebalovich, The Office of the Science Attaché

The Egyptian Ministry of Defense Field Marshall Abu Ghazala  
The Egyptian Press Office Miss Azma el-Bakry The Lietz Company  
Chicago House Dr Lanny Bell Roger Butler Cartography/Graphics  
Miss Elizabeth Thomas Mr John Rutherford Ms Sandra Kelly  
The California Department of Transportation

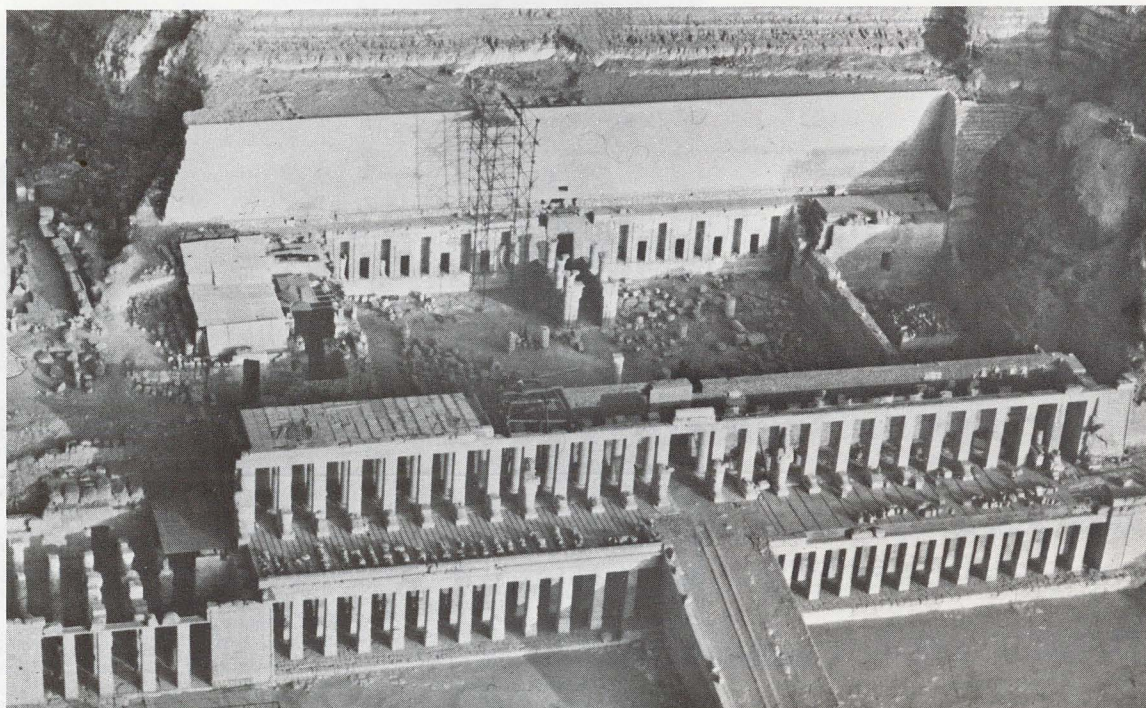


Balloon near the Colossi of Memnon





Mortuary temple of Nebheptre Mentuhotep



The upper terrace of the Temple of Hatshepsut

## SUMMARY

No area of the world contains as many famous and important archaeological monuments as the West Bank at Luxor. Yet, in spite of centuries-old interest in such features as the Valley of the Kings, the Tombs of the Nobles, and scores of other monuments, there exists no accurate or complete map of the Theban Necropolis. Fewer than ten per cent of its monuments have ever been mapped and planned, and very few of these have been plotted accurately.

This project seeks to establish a survey network over the Theban Necropolis; to prepare a suitable detailed 1:500 archaeological map with 1:200 and 1:100 plans and sections of significant archaeological features; to publish these maps and plans, together with more detailed records of measurements, in an accurate and permanent form, and to accompany these graphic aids with a concordance and catalogue of West Bank archaeological materials.

Such a project as this will provide a useful tool for Egyptologists; but it also will play a significant role in the preparation of long-range plans for the protection and preservation of the rapidly-deteriorating monuments at Thebes.

During the first season of the project, in 1978, a grid network was established on the West Bank and several tombs in the Valley of the Kings were planned.

During the second season, in 1979, the project obtained complete vertical aerial photographic coverage of the Necropolis. Two sets of each of two complete runs were made, two at 3,000 feet to provide stereoscopic photography for topographical maps at 1:500, and two higher runs, at 5,000 feet, for maps at a scale of 1:2,000. In addition, the project continued mapping tombs in the Valley of the Kings.

During the third season, in 1980, the project obtained a full series of oblique aerial photographs of all archaeologically important areas at Thebes. It completed its work in the Valley of the Kings.

During the fourth season, in 1981, the project mapped all accessible tombs in the Valley of the Queens and in several adjacent wadis. It also developed computer programs for the preparation of tomb plans, elevations, and axonometric drawings.

The fifth season, which ran from late March through mid-June, 1982, resulted in the completion of all topographic and architectural work in the Royal Necropoleis. All tombs in the several wadis lying at the southern end of the Necropolis were mapped and re-numbered. A re-examination of several tombs in the Valleys of the Kings and Queens was undertaken to insure the completeness of our field data. The use of ropes and rock-climbing equipment permitted us to inspect and plan several hitherto inaccessible cliff tombs. Two hot-air balloons were used to take a series of oblique aerial photographs of various parts of the Necropolis and to explore cliff faces for features of archaeological interest. Tombs not hitherto reported were discovered during these flights. The project now is channelling its resources to the publication of the Valley of the Kings *Atlas* volume. It will devote 1982-83 to the preparation of that volume and will return to the field in 1983-84.



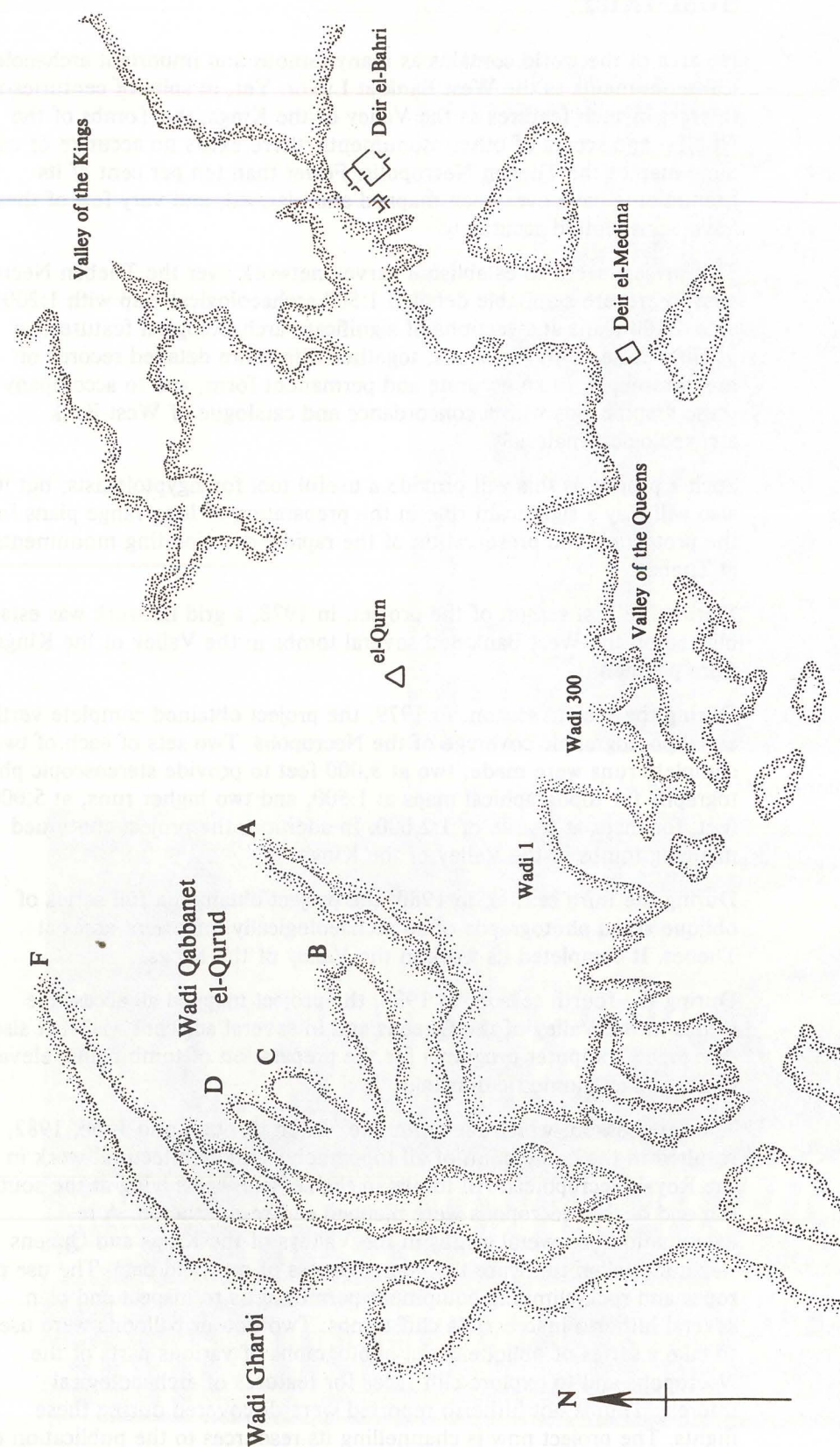


Fig. 1: The wadis of the southern Necropolis (after Carter, JEA 4)

## PROGRESS DURING THE FIFTH SEASON

The fifth season of the Berkeley Theban Mapping Project was largely devoted to the establishment of survey control points in the valleys south and southwest of the Valley of the Queens and to the planning of the 39 pit and cliff tombs located in that area. All but two of the accessible tombs were mapped. Tomb 27, in Wadi 300, was extremely difficult to enter and seemed in such imminent danger of collapsing that it was decided to forego work there. Its walls and ceilings were, in any case, so badly broken that only minimal information could have been obtained about its original dimensions. The second exception was the tomb of the Three Princesses, tomb 1 in spur D of the large Wadi Qabbanet el-Qurud. Although we completed the mapping of the spectacular narrow crevice leading to the tomb's entrance and also mapped the entrance itself, work in the inner corridor and chamber was postponed until a later season. Only a crawl space remained between the deep rubble and the broken ceiling of this tomb, and a cobra seen in this crawl space made it impractical to proceed. (How the snake gained access to so awkwardly-located a tomb is not known. Presumably, there is a crevice that connects with the surface some 30 m. above.)

The first of the southern wadis completed this season was called Wadi 300 by Howard Carter (in *JEA* 4, 1917, pl. 19). The tombs in this valley have been given no official numbers by the Egyptian Antiquities Organization. All of them are pit tombs, most with single chambers, and many were cut in poor-quality stone that has badly deteriorated during the past three millennia. In 1959-60, Elizabeth Thomas examined the wadi and mapped 15 tombs. She divided them into three groups, giving the tombs within each group a letter designation. We have chosen to number the tombs successively, beginning with those on the southwestern slope, and continuing clockwise around the wadi. Each pit tomb was numbered, whether it was accessible to us or not. (Such a numbering system, we believe, is more internally coherent and more consistent with those used in other wadis). Of the 38 tombs thus numbered, 27 could be entered and mapped. It often was difficult to correlate the letter designations of Elizabeth Thomas with our numbers: tombs that she mapped are occasionally inaccessible today; conversely, we were able to enter some tombs that she could not. An attempt to integrate the two numbering systems to facilitate reference to Miss Thomas's excellent study (*The Royal Necropoleis of Thebes*, Princeton, 1966) may be found in Table 1.

Southwest of Wadi 300, the next wadi to contain known tombs was labelled by Carter Wadi 1. Here, there is one accessible tomb, which we have numbered Wadi 1,1 (and which corresponds to Miss Thomas's Wadi 1 B).

Further to the southwest, over a low extension of the gebel, are the several spurs that comprise the Wadi Qabbanet el-Qurud. These spurs are called by Carter Wadi A, B, C, and D. Wadi A is sometimes also called Wadi Sikket et-Taqa es-Zeide (see figure 1). These spurs contain four probable Queens' tombs in their cliffs, and six visible pit tombs. Again, no official numbers have been assigned to these tombs. We numbered them by wadi, with tomb 1 always being the major cliff tombs. The correlation of our system with those of Thomas and Carter is given in Table 2.

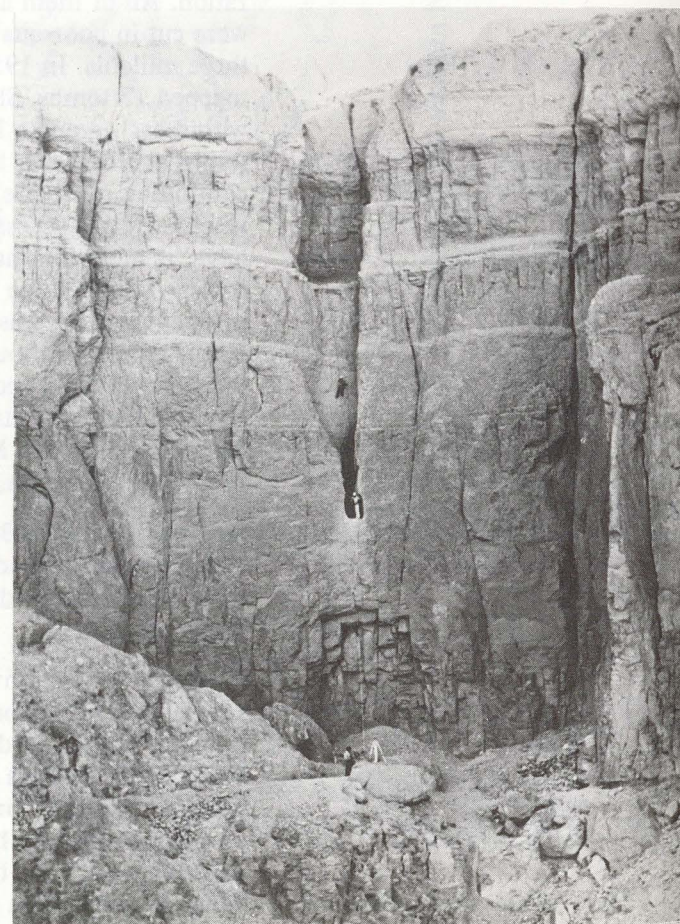
An examination of Wadi Gharbi (Wadi F), also shown on Carter's map, revealed no tombs at all.



## A NOTE ON THE TOMB OF HATSHEPSUT

The entrance to Wadi A 1 (Hatshepsut) was originally cut into the cliff at the bottom of a deep crevice. Typical of Dynasty XVIII tombs, it consisted of a steep stairway leading to the first corridor of the tomb. Because of its position, the entrance would have been invisible from the valley below or from the surrounding cliffs. The neatly cut rectangular opening now visible at the bottom of the crevice was made by Baraize, who chipped away the entry steps to provide a level path for the removal of the sarcophagus. It still is possible to see the outline of the seven original steps along the western wall of the present entry, however, and a vague outline is also discernable along the eastern wall.

Inside the tomb, in chambers E and G, there are two sets of dressed limestone blocks separately mentioned by Carter and Baraize. Two blocks in E (presumably those mentioned by Carter) measure 1.13 x 94 x 16 cm. and would easily have covered the opening of corridor F that was cut into the floor of E. (This opening measures ca. 2.15 x 92 cm.) As there is no discernable recess cut into the floor, the slabs would have stood above the floor level and might have served as a plinth for the sarcophagus, a suggestion made by Carter (*JEA* 4, 1917, p. 114-5). Carter compared the slabs to those found in KV 20 and KV 38, where they may have been used to line the burial chambers.



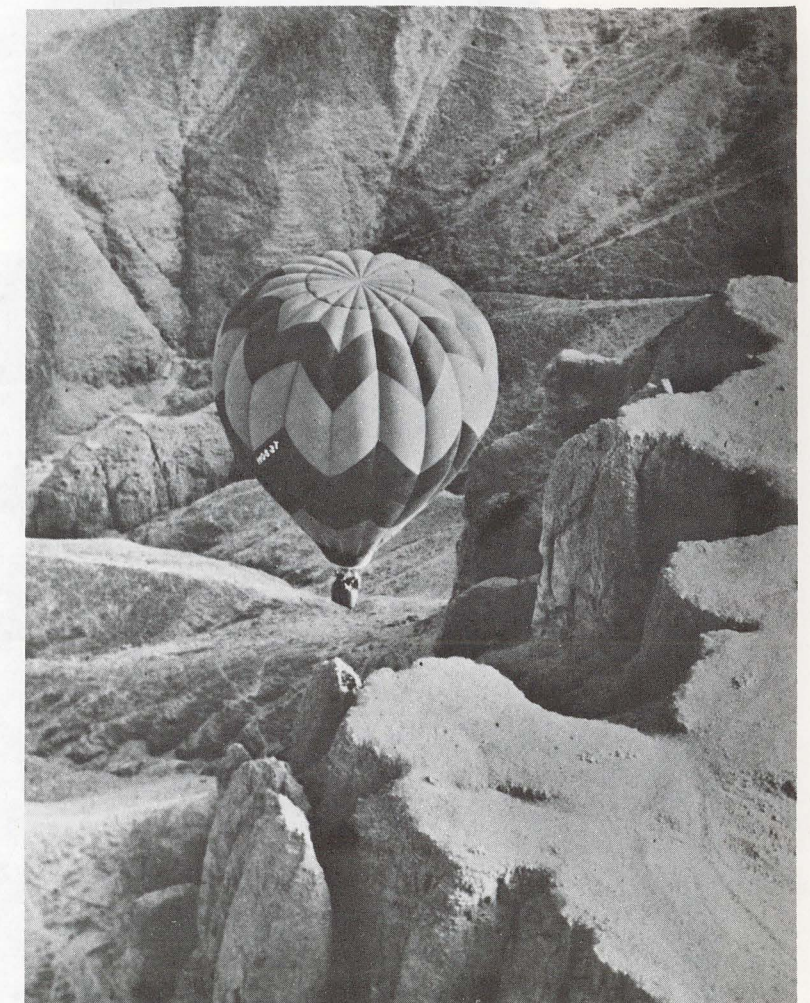
Entrance to the cliff tomb of Queen Hatshepsut

In chamber G, the floor is lined with small dressed blocks that are similar to those which Baraize says were scattered through the tomb's debris. The blocks are themselves covered with debris and could not be accurately measured. They are approximately 30 x 40 cm. (with height not measurable).

A few details in other outlying cliff tombs might also be noted. Wadi A 2 contained one dressed stone to the left of the doorway leading into chamber C. This is similar to one mentioned by Baraize, although of smaller size (42 x 23 x 9 cm., as opposed to 50 x 25 x 28). This may have been used to block the doorway to chamber C or to block the entry.

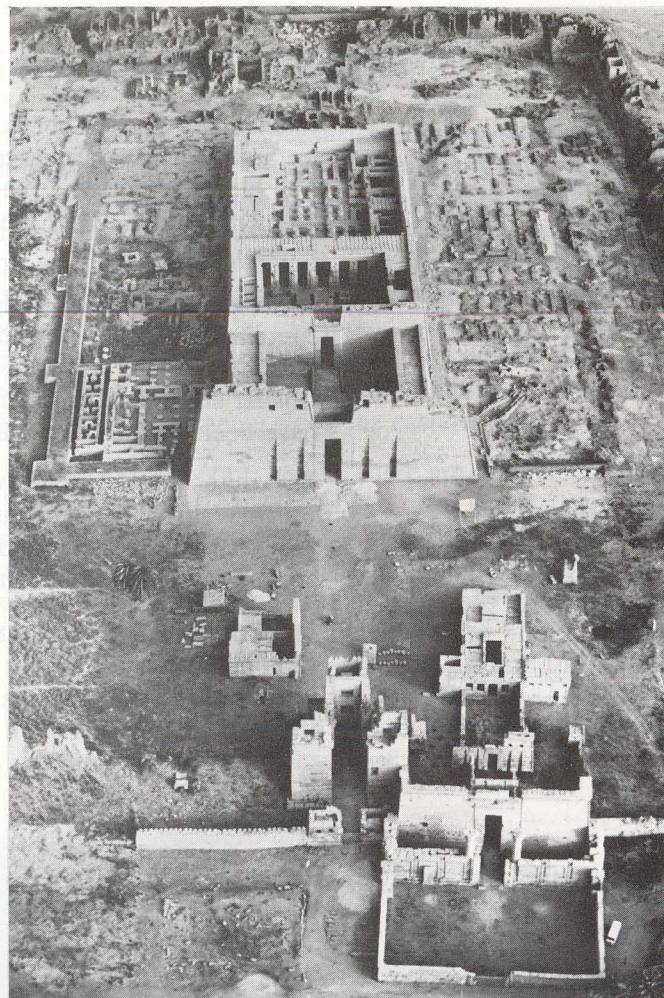
Two other dressed stones were found at the north end of the ledge into which Wadi A 2 is cut. These may be steps placed there either by Baraize (who entered the tomb along several ledges from that direction) or by ancient workmen to facilitate access to the tomb.

In Wadi C 1, the plastering in chambers C and D is unusual. In these two chambers, a layer of linen apparently was applied to the wet plaster. The linen was painted red with small splotches of black, reminiscent of the technique frequently used to imitate granite.

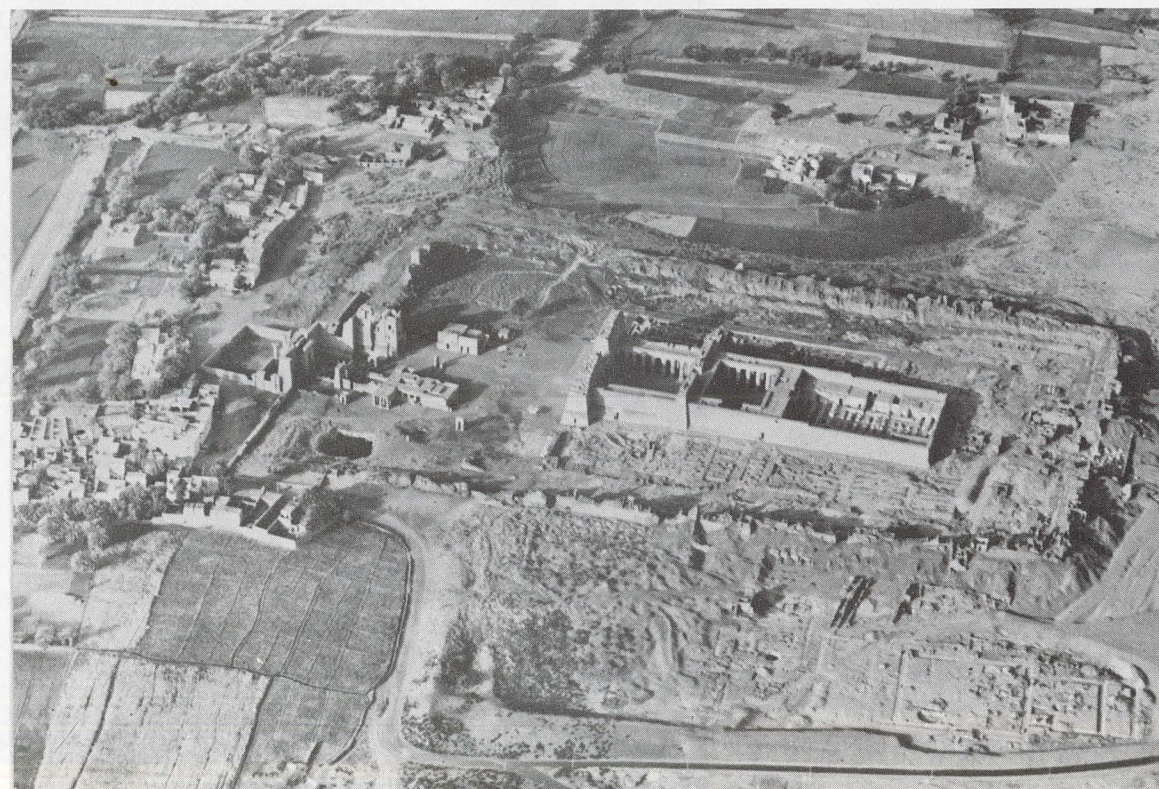


Exploring cliffs in the northern Necropolis





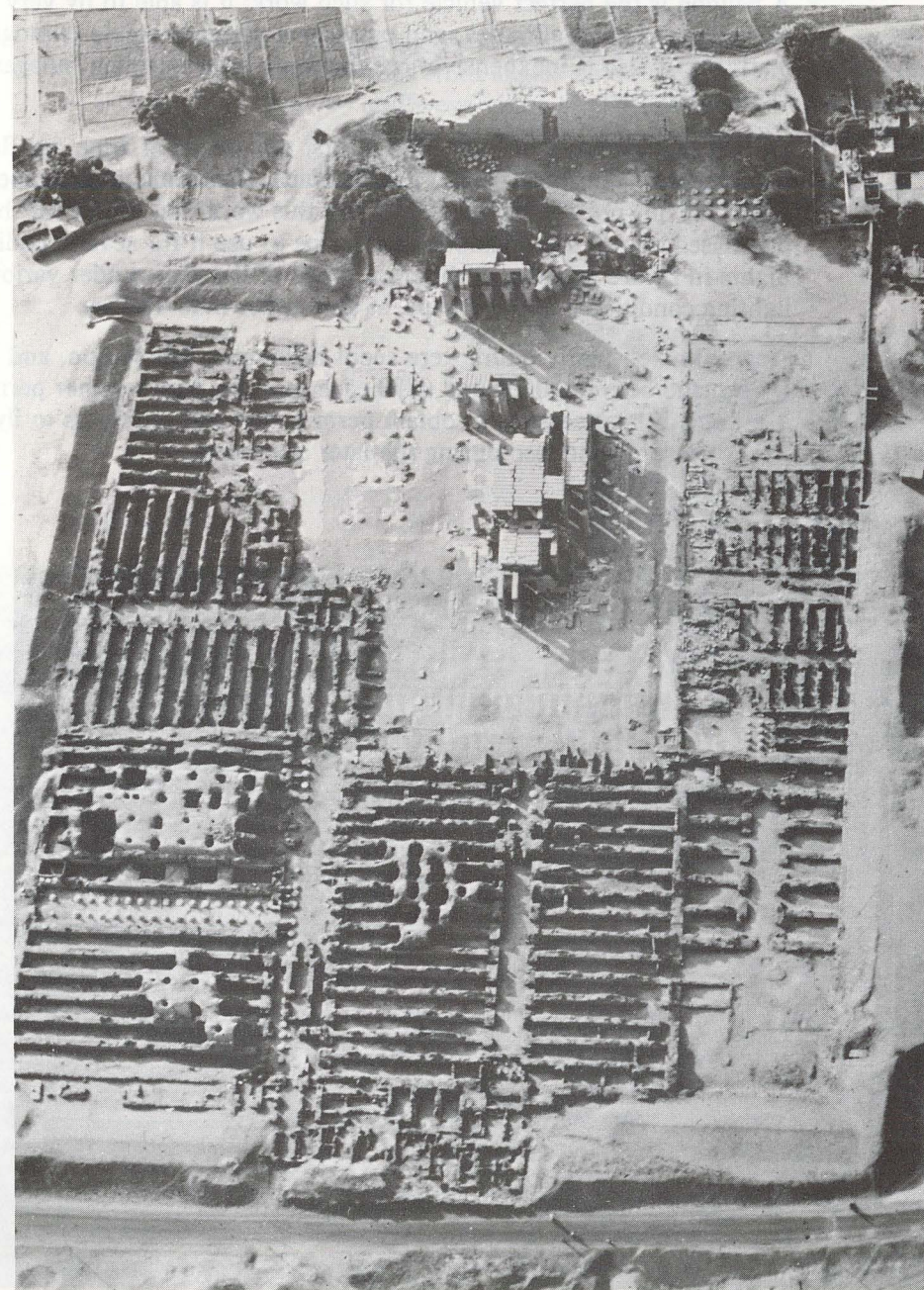
Medinet Habu



Medinet Habu



The Ramessesum



The Ramessesum



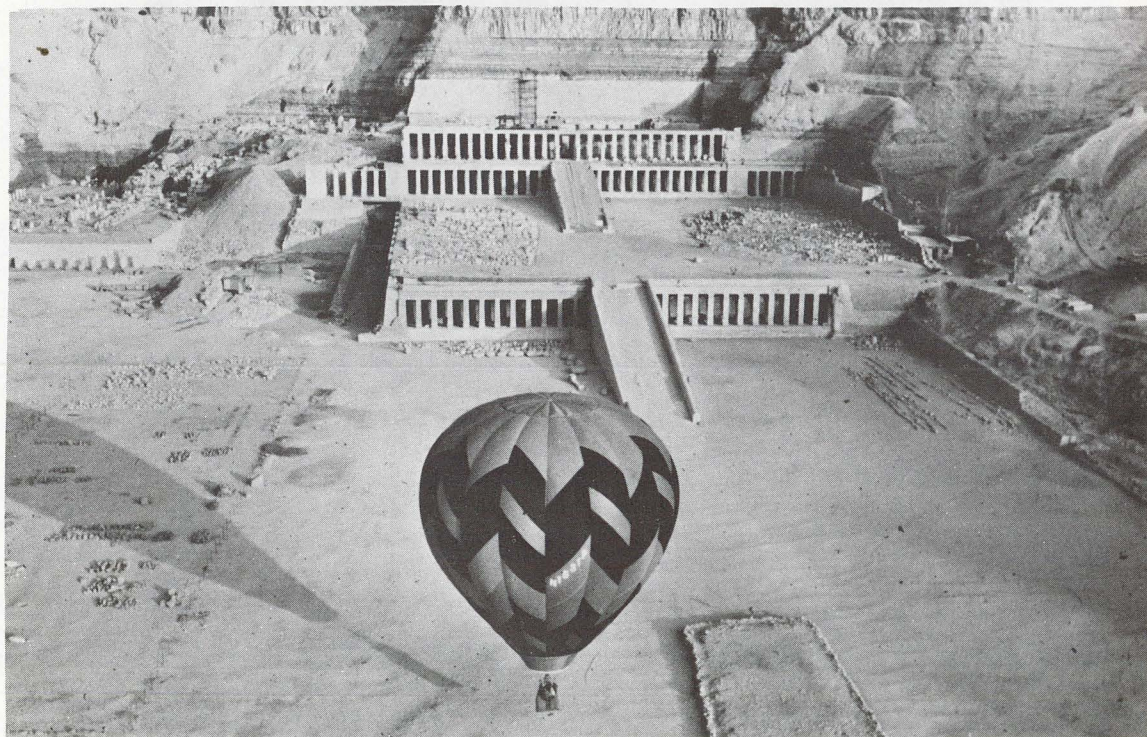
## AERIAL SURVEYING

The use of hot-air balloons for archaeological surveying is by no means a new technique, but it is one that had not been used in Egypt until the 1982 season of the BTMP. Our reasons for wishing to make use of balloons for aerial photography were simple. During the second BTMP field season, in 1979, we had obtained two high-level stereoscopic runs of aerial photographs for the purposes of photogrammetric mapping. In our third season, a chartered DC-3 had been used for high-level oblique aerial photographs. Now, we hoped to obtain low-level photographs and, at the same time, to explore the numerous wadis and cliff faces in the Necropolis for archaeological features that had not yet been noted.

A balloon is the perfect vehicle for such work: it is able to fly very slowly, at very low altitudes, and provides a perfectly stable photographic platform. It also is inexpensive, burning only local Egyptian butagas (butane) as fuel.

During the last week of May and the first two weeks of June, we flew two balloons, chartered from a firm in Napa, California, and shipped to Egypt for our project. So successful was this work that the BTMP has purchased one of these balloons and plans to use it for several additional flights in future months, at different times of the year, under various lighting conditions, and, perhaps, at sites other than Thebes.

Approximately thirty hours were spent ballooning this season, and flights were made between 0500 and 0830 each morning that weather permitted. We hope in later seasons to obtain permits that will enable us to fly later in the morning and also during the later afternoon.

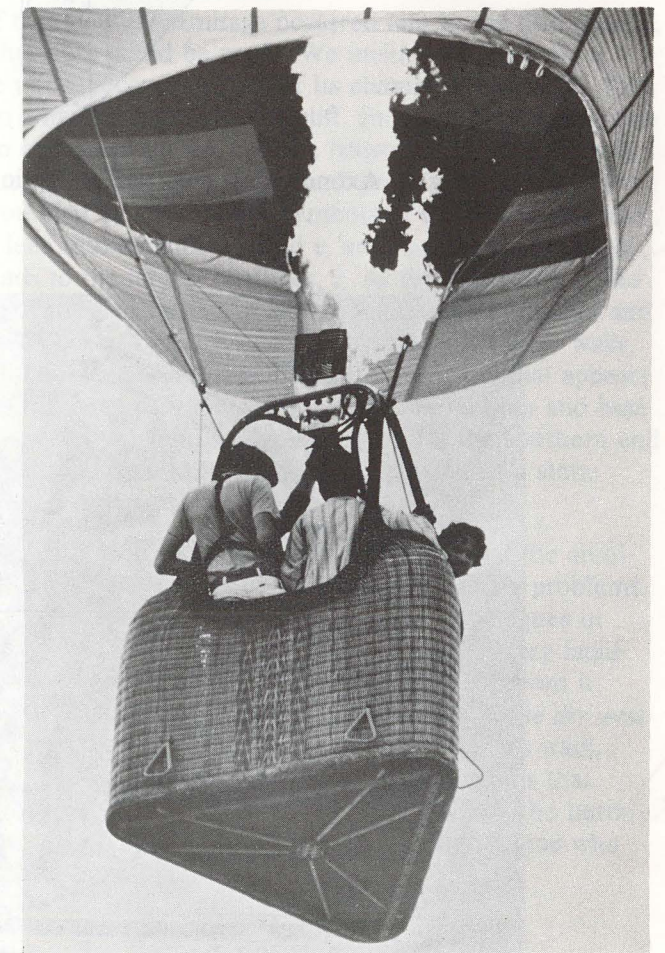


Balloon approaching Deir el-Bahri

Our take-off was generally from a stretch of desert near Carter House or from the Colossi of Memnon, with several flights also begun at Deir el-Bahari. The preferred landing site was at Malkata, although other sites, midway down the Necropolis, also were used. Flights, depending upon the areas or monuments to be photographed, might be at altitudes of as little as 3-4 metres, or as much as 500 metres. Speed, dependent upon the wind, was rarely greater than 1-2 km/hr.

The usefulness of low-level aerial photographs of the type most easily obtained from a hot-air balloon has long been known to archaeologists, and we believed that the samples shown here of the hundreds of photographs we obtained will demonstrate that fact. We find the photographs of particular usefulness for the study of architectural details, small-scale landforms, and for the plotting of unexcavated but, from low-level flights, nevertheless visible, archaeological remains.

Many of the photographs included in this report show temples and hill-sides from angles never seen before, and the opportunity to obtain bird's-eye views of the Theban Necropolis resulted in the discovery of several interesting features. Indeed, one of the more intriguing aspects of our aerial work this season was the discovery and study of archaeological features that probably would not have been seen had we not had the balloons available.





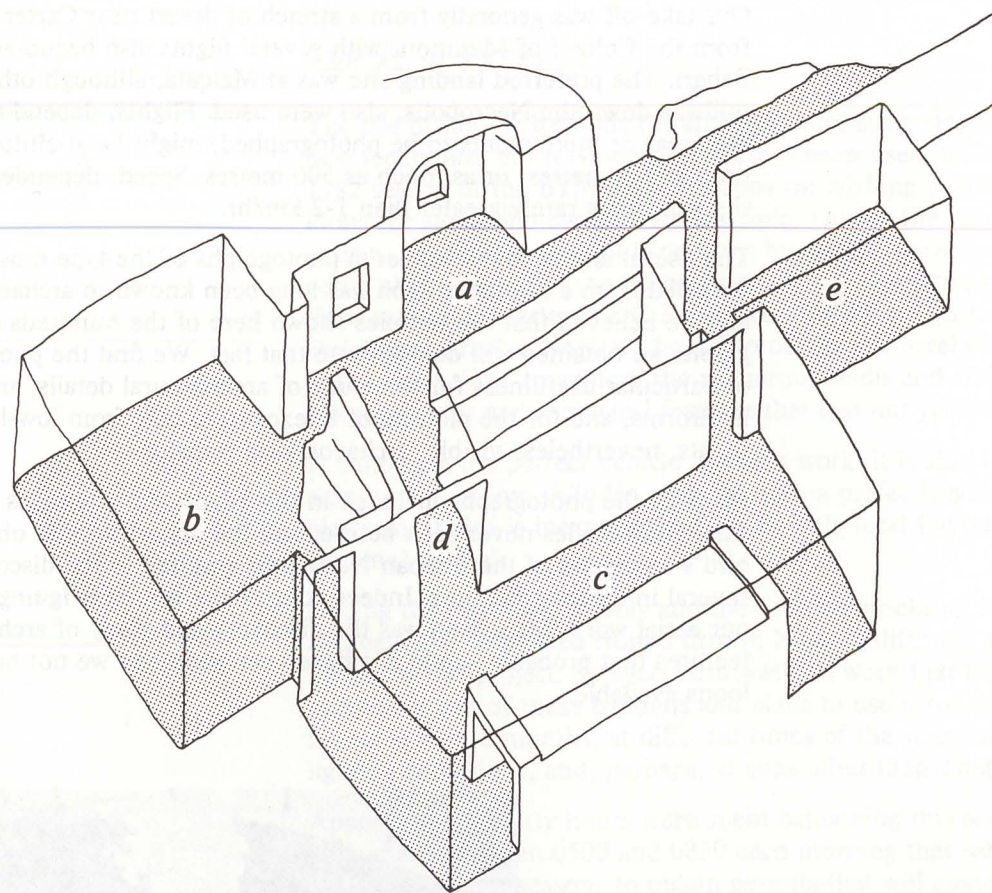


Fig. 2: Axonometric sketch of a Coptic hermitage in the northern Necropolis



Painted niche inside hermitage

During one of our flights, our balloon was blown slightly northward of its intended flight path, over the so-called "Thoth" Temple at the northernmost end of the Theban Necropolis. As the balloon descended the crew noticed a rectangular hole in the cliff of a small spit of the Wadi er-Rumella. The location of this opening led us to suspect that this might be a cliff tomb similar to those Queens' tombs of the New Kingdom. We marked the tomb entrance at the top of the cliff and, a few days later, surveyed its precise grid location and made plans to explore its interior.

Lying about 15 metres above the base of the cliff and 20 metres from its top, the only way to gain access to the "tomb" was to rappel down the cliff face with ropes. (There is evidence that, in ancient times, a staircase or ramp-like structure gave access from the valley floor: traces of mud and mud-brick still cling to the cliff face). Fortunately, we had with us the necessary climbing equipment and several of our field staff were experienced rock climbers.

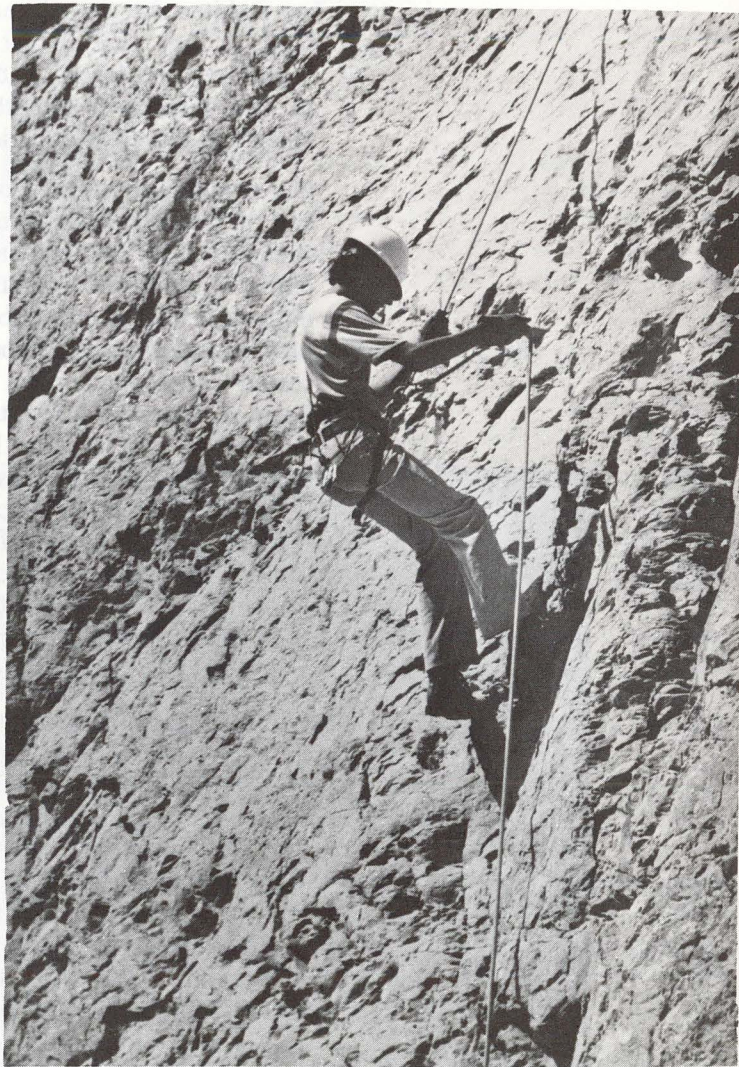
Inside, no traces were found that the chambers were of dynastic date. There is little that the chambers have in common with Pharaonic mortuary architecture, and either the chambers were completely recut in later times or they were not carved at all until later. All the material that was found--pottery, bricks, and elaborate paintings on the walls--was of Coptic date, possibly of the 7th century A.D., and it suggests that these chambers served as a Christian hermitage.

Our exploration of this Coptic hermitage occurred late in the fifth season, and no final plan therefore could be made. We include here simply a sketch to show the unusual configuration of its chambers (figure 2). The entry, *a*, is cut into a natural fissure in the cliff. From an open ledge, two entryways lead into chambers carved into the bedrock. Cut into the wall of *a* is a small niche, decorated with a very well-preserved painting of the seated Christ, surrounded by zoomorphic symbols of the four evangelists. From *a*, doorways lead into chambers *b* and *e*, and to a curving corridor, *d*, which in turn leads to the largest chamber, *c*. At the other end of the ledge, to the south of these chambers, lies another chamber, smaller and unfinished. Damaged decoration may be seen on several chamber walls, together with a number of graffiti and painted crosses. In *c*, what appears to be a sarcophagus has been carved from the bedrock, its back and base not yet freed from the native stone. There is no lid, but the southern end has been opened, and a lip around this opening suggests that a stone would have been placed here to seal the sarcophagus.

The carving of this hermitage was done in several stages, and the architectural peculiarities of its design pose a number of interesting problems. We have discussed the hermitage with a number of our colleagues in Egypt, Europe and America; we have consulted the major library facilities in Egypt; and we have asked a number of local villagers about it. None of them were aware of its existence. Schweinfurth's *Karte der westlichen Umgebung*, although noting other Coptic structure in this wadi, fails to indicate its presence. Nevertheless, there are indications that modern man has probed at least the base of the cliff in which the hermitage was dug, and we would be interested in hearing from anyone who knows more about recent exploration in this area.



Thanks to suggestions made to us by Mr John Rutherford, we returned this season to the tomb of Ramesses II in the Valley of the Kings and were able to explore the two side-chambers in that tomb that formerly we had believed inaccessible. There is, in fact, an 18-inch-high tunnel-like crawl space between the dense fill of these chambers and the ceiling. Our work there confirms our earlier assumptions about its plan.



Rappelling into the tomb of Hatshepsut

Table 1: Wadi 300 Pit Tombs

BTMP	Elizabeth Thomas	Comments
1	III A	Inaccessible
2	III B or C	Mapped by BTMP
3	III C or D	Mapped by BTMP
4	III F or G	Inaccessible
5	III G or H	Inaccessible
6	III I (?)	Inaccessible
7	III J/K	Mapped by ET and BTMP
8	III M	Mapped by BTMP
9	III N	Inaccessible
10	III O	Inaccessible (ET mapped pit)
11	III P	Mapped by ET and BTMP
12	III Q	Mapped by ET and BTMP
13	III R	Mapped by ET and BTMP
14	Not noted	Mapped by BTMP
15	I A	Inaccessible (Mapped by ET?)
16	I B	Mapped by ET and BTMP
17	I C	Inaccessible
18	Not noted	Inaccessible
19	Not noted (II A?)	Mapped by BTMP
20	II A or B	Inaccessible
21	II C	Mapped by BTMP
22	II D	Mapped by BTMP
23	II E	Mapped by BTMP (ET map II F?)
24	II F	Mapped by BTMP
25	II G	Mapped by ET and BTMP
26	II H	Mapped by BTMP
27	II U	Pit mapped by ET and BTMP
28	II I	Mapped by ET and BTMP
29	II T	Mapped by BTMP
30	II J	Mapped by BTMP
31	II S	Mapped by BTMP
32	II L*	Mapped by BTMP (ET map II M)
33	II R*	Mapped by BTMP
34	II M	Mapped by BTMP (ET map II L)
35	II N	Mapped by BTMP (ET mapped pit)
36	II O*	Inaccessible
37	II P*	Mapped by BTMP
38	II Q*	Mapped by BTMP

\* Plans drawn by Elizabeth Thomas of tombs labelled II P, Q, and R do not correspond to the plans we drew of tombs located in those positions. Either these tombs were mislabelled or are now inaccessible.



Table 2: Wadi Qubbanet el Qurud

BTMP	Elizabeth Thomas	Howard Carter	Identification
Wadi A 1	Wadi A D	22	Hatshepsut
Wadi A 2	Wadi A C	21	Unknown cliff tomb
Wadi A 3	Wadi A B	no number	Pit tomb
Wadi A 4	Wadi A A	20	Pit tomb
Wadi C 1	Wadi C A	60	Neferure (?)
Wadi C 2	Wadi C B	61	Pit tomb
Wadi C 3	Wadi C C	61	Pit tomb
Wadi D 1	Wadi D B	70	3 Princesses
Wadi D 2	Wadi D C	71	Pit tomb
Wadi D 3	Wadi D D	71	Pit tomb



A modern Egyptian village



Balloon approaching Medinet Habu



